

Baptist Magazine.

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BRIEF ACCOUNT OF THE DEATH OF THE REV. W. TURNBULL:

*A Sketch of his Funeral Sermon, preached December 24, 1823,
by the Rev. J. Ryland, D.D.**

YOU are aware, my dear friends, that it has pleased God to remove one of the students in the Academy, whom you have repeatedly heard in this pulpit, and whom you must, I am persuaded, have considered as possessing very hopeful talents for the work of the ministry, to which he had devoted himself, I doubt not from the purest motives. His eminent piety, his diligent application, his progress in literature, his humble and unassuming deportment; his fervent piety, and habitual seriousness, recommended him to the esteem of his tutors, and the affection of all his fellow-students; while, between two of them and himself, who were fellow-members of the same church, there was a brotherly affection of a peculiarly endearing kind, which they manifested by the most assiduous attention during his long protracted affliction.

By one of them I have been informed that he was a native of Edinburgh, where his father and mother are yet living, with five sisters and a brother. By them he was exceedingly beloved; and no wonder, for he was a most dutiful son, and most affectionate brother; though, in conse-

quence of his conscientious change of sentiments, and his subsequent entrance on the Christian ministry, he was obliged to resign a situation which had enabled him to lend them considerable assistance.

Mr. Wm. Turnbull was brought to the knowledge of the truth by the instrumentality of the Rev. Christopher Anderson; and about eight years ago he proposed himself to unite with his church. Mr. Anderson being then unwell, Mr. Turnbull was baptized by Mr. Howard Hinton, now at Reading, but then at Edinburgh. In that church he was highly esteemed for his piety, prudence, and humility, as well as for his cordial benevolence, and the uniform kindness of his deportment. Under their sanction he was sent to preach in the neighbourhood of Edinburgh, for about a year and a half, previous to his being recommended to this Academy, into which he was admitted August, 1821.

The affliction, which terminated in his death, it is probable, commenced about twelve months ago. His health appeared precarious in last spring; on which account he was seldom sent out to preach,

* This article arrived too late for insertion in our last; and, by an oversight, was forgotten to be acknowledged.—Ed.

as he found himself scarcely able to deliver two sermons without sensible injury. He looked forward with pleasure to the last vacation, and hoped that a visit to his native land would be the means of re-establishing his health; while he anticipated much pleasure from an interview with his beloved relatives, and his Christian friends.

But he found the journey very fatiguing, and the weather proving very unfavourable, he derived more harm than benefit from removing to a colder climate; and he preached too much for his constitution at Edinburgh; after which he went to Glasgow, to supply a destitute church, when the weather was peculiarly wet and stormy. He there preached three times on the Lord's-day, and delivered an address on Monday evening, which was the last time of his speaking in public, and brought on an inflammatory attack, from which he never completely recovered. He indeed hoped, as well as others, that his disorder was likely soon to subside, and expected the voyage back, and a return to a warmer climate, would remove his complaint. The surgeon at Glasgow never seemed to think his lungs were affected, though some of his friends wished him not to return to his studies. He himself, however, was eager to come back to the Academy; but again he found the voyage increase his weakness: and though he resumed his studies with pleasure, yet his illness obliged him ere long, though with much reluctance, to give them up. During his long and gradual decline, his whole demeanour was very exemplary, and delightful to his constant companions. It was obvious that in the beginning of his

illness he clung to life, but this arose from the nature of his disease, and from that love of life, which is wisely implanted in our nature; but he discovered little or nothing of the fear of death. When his kind medical attendant thought it best to suggest that the symptoms of his disease were serious, and led him to forbode that he would not recover, he received the intelligence with perfect self-possession and resignation. When his affectionate fellow-student asked if he was afraid to die, he said expressively, "No, never since he had believed in Jesus." He was not tired of life, but desired to be resigned to the will of his Heavenly Father. And it ought to be noticed, that it was not life itself to which he clung, but the great object to which he had devoted his life—the glory of God in the salvation of sinners: on this his heart was so eagerly set, that even the hope of personal happiness in heaven could not induce him at once to give it up, without a kind of regret. He indulged the hope of a different mode of promoting the glory of God in this world, to what would be enjoyed in heaven itself.

At the same time, he never discovered any uneasiness in the prospect of death, nor did he, in all his affliction, utter a murmuring word, but shewed the utmost gratitude for all the attention paid him. He had some expectation that God might still raise him up, till the last six weeks, when he found himself sinking apace; but though his mind was then full of the thought of eternity, yet he had no appalling apprehensions. He said he could venture into eternity, relying solely on the merits of his Redeemer. Sometimes, when conversing with his most intimate friends, he would shed

tears; but when one of them expressed his regret at being left in a world full of sin and temptation, without the benefit of his friendship, he replied, "God will be your friend."

After he had given up the hope of recovery, he wrote a very serious and beautiful letter to his relations, though his weakness was so great that he could not finish it but at three different times.

At the first sitting, he said to his bosom friend, "I must speak to them about their souls, what shall I say?" He was much affected at this time, and at the subsequent sittings added much faithful and affectionate counsel, closing his letter with the solemn charge, "Prepare to meet thy God." The last words he ever wrote.

Toward the end of his affliction, his weakness caused his mind to wander; but even then it was evidently employed on heavenly subjects. Once, when his friend was about to pray with him, he charged him to request, that his lucid moments might be distinguished for spirituality; that he might be delivered from the evil suggestions of Satan and his own heart; that he might have patience to endure without murmuring; that his mind might be occupied with the love of God, as manifested in Christ: and that, when it pleased the Almighty, he might be liberated from all his weakness and sin, and admitted into the purity and felicity of heaven.

One of his fellow-students going in, and asking him how he did, he looked at him earnestly, and said these three words, "*Oaths, Promises, Blood.*" His friend said, "I suppose you mean the promises of God, which are all Yea and Amen in Christ."

He replied with energy, "Yes, I know of no other." He then quoted that passage, "God, because he could swear by no greater, swore by himself;" adding, "Why did he swear? there could be no necessity for him to swear,"—intimating his sense of God's infinite condescension in so doing. He then asked him if he was going to preach; and being answered in the affirmative, said, "May an unction from above rest upon you; for without that it will be of no use."

Dec. 10. He was overheard praying. "O Lord have mercy upon me, in my present weak and helpless condition. Let my passage to heaven be mitigated, and may I not be so pained with the cough, if it be thy holy will. I am a poor, weak, helpless creature, but I commit myself to thee, O Lord; all the days of my appointed time will I wait. Bless my two brethren, and may their souls flourish before thee. O Lord, if it be thy holy will, may I be translated this evening from this wicked world to thine eternal kingdom, where there is no sorrow, for Jesus Christ's sake. Amen."

Dec. 12. His intimate friend heard him praying thus: "Father of mercies, have mercy on me, a poor, weak, helpless creature, and grant that my faith may not fail; but if it be thy will, take me to thyself this night. O Lord be with me, and grant that thy praise may be continually in my mouth. Bless my father and my mother, and my brethren, and all that are present, and all that are absent. Bless us all for Jesus' sake. Amen and Amen."

14th, Lord's-day. The day before he died, he prayed, "O Lord! thou art the maker and governor of the minds of all the

children of men. Thou art the one living and true God. May I cleave to this truth that there is one God, and one Mediator between God and man, the man Christ Jesus our Saviour. Let not, O Lord, I beseech thee, my foolish heart depart from thee in all my reveries, for Jesus' sake. Amen."

15th, Monday, he died. He lay without speaking above two hours, and then his spirit departed to be with his beloved Lord, in the gentlest and most peaceful manner, without a struggle or a groan; so that they who stood by scarcely were aware when he breathed his last.

Thus died this excellent young man, when just turned of twenty-eight. He had no extraordinary raptures; but his mind was kept in constant peace, and his whole deportment ever since I knew him, and for years before, (as I am satisfied by the testimony of his worthy pastor, and other friends,) evinced that in simplicity and in godly sincerity, not with fleshly wisdom, but by the grace of God, his whole conversation was regulated.

Our hopes of his usefulness in the church of God have been disappointed; but his hopes of happiness in the presence of the Lord have been exceeded: and we must acquiesce in the divine will, knowing the truth of that passage which I have selected for the improvement of this solemn providence—"Precious in the sight of the Lord is the death of his saints." Psalm cxvi. 15. The author of this psalm is not specified; many have ascribed it to David, but Venema is of opinion that it was composed later, even as late as the time of the Maccabees. Be that as it may, the sentiment in

the text is equally worthy of our regard, whoever it was that first expressed it in writing.

But, before we attempt to explain the principal truth in the text, we must

1. Notice some important truths implied in the language.

God has a people that are called his saints; a people that he has separated from the world and set apart for himself, having a gracious and glorious object in view, for which he here begins to fit and prepare them. Psalm iv. 3. "Know ye, that the Lord hath set apart him that is godly for himself." Gal. i. 15; and part of 16. "It pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me." Is. xlv. 21. "This people have I formed for myself, they shall shew forth my praise."

The term commonly rendered saints in the Old Testament denotes persons who are separated and set apart for sacred purposes. That in the text denotes their being the objects and subjects of mercy.

But, though God has shewn to them his distinguishing mercy, and set them apart for himself, and renewed and sanctified them by his Spirit, and appointed them not to wrath, but to obtain salvation and eternal life, viewing them as his peculiar people, whom he hath made "Kings and Priests;" yet he has not exempted them from the troubles of life, nor from the stroke of death: nor has he made any visible discrimination between them and others as to the termination of life, nor the external circumstances of death. Their death may be as painful, either by disease, by accident, by violent hands, or by cruel persecutors

It may take place by a sudden stroke, or by pining sickness, or a lingering protracted disease.

They may be removed in the midst of their usefulness, before we should have supposed their work was half ended : or removed still earlier, before they have well entered on the work for which God appeared to have prepared and fitted them, and on which their hearts were greatly set.*

Their bodies turn first to putrefaction, and then to dust. They have no present marks of sonship. They are sown in dishonour, corruption, and weakness. Yet let us

2. Consider the consolatory truth asserted in the text. "Precious in the eyes of the Lord is the death of his saints."

God has not thus doomed them to die like other men, because he is indifferent to their welfare; nor through any defect in his love towards them : but all that concerns them is directed by infinite faithfulness, wisdom, and goodness.

There is a wide difference between the wicked and the righteous in their death. The former shall be plucked up like weeds to be cast out of the Garden of God, and thrown into unquenchable fire; the latter are carefully transplanted, like favorite flowers, into a better garden, where no frost shall nip them, no drought make them wither, no sun scorch them, no unwholesome wind shall blast them, no noxious insect injure them. They hope for a more genial climate, where their blossoms shall unfold and retain

their beauty for ever; their fruit ripen and endure to eternity.

God could have ordered it otherwise, if he had pleased; nor has he subjected his people to death without wise and weighty reasons; but it is evidently best suited to a state of trial, that one event should happen alike to all.

He could have translated all his people, like Enoch and Elijah; but he has seen fit to order it otherwise, and has more reasons than we can guess at for so doing.

But we are sure that the season of affliction and the hour of death is a precious season for him to shew his faithfulness and all-sufficiency. "When thou passest through the waters I will be with thee, the floods shall not overflow thee; and when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." Isai. xliii. 2. "He will swallow up death in victory." It is a precious opportunity for them to shew, under the influence of his Spirit, the reality of their religion, the powerful influence of the gospel, the strength of their faith in Christ, and of their lively hope of a blessed immortality; and also to honour God by submission and resignation to his holy will.

We see that hope is like an anchor to the soul, firm and steadfast. They can confide in the divine word. "Having this hope, I am not afraid to plunge into eternity," said brother Fuller. They believe invisible realities, they trust in the divine all-sufficiency, they rely on Christ's mediation, for them, the forerunner has entered within the veil. "I go before to prepare a place for you, and I will receive you to myself." They know whom they have trusted, and are persuaded he is able to keep the precious

* The Doctor here referred to the premature deaths of some eminent servants of Christ, viz. James the brother of John, Stephen the proto-martyr, King Edward VI. Pearce of Birmingham, Spencer of Liverpool, and the subject of the sermon.

deposit they have consigned to his hands. "I know that my Redeemer liveth," &c.

If believers were never removed till after a considerable period of active service, they would not seem to be under so pressing a necessity of being always ready, always in the attitude of servants waiting for their master's coming.

It is best that every thing should be uncertain, but the word of God; that believers may show how greatly they regard it, how firmly they believe it.

The death of James, added weight to the testimony of the other apostles, when it was shewn that they persevered in bearing witness to their Lord at the risk of their lives. How did the martyrs in subsequent times honour God; how did God glorify himself in supporting them, And others show their love to the Lord in consecrating their talents to him, without any promise of long life, or of exemption from sufferings and death.

And how should we all work while it is called to day, since the night cometh, when no man can work. We know the length of natural days at all seasons of the year. In proportion as the sun rises before noon, so will it set after noon; but no one knows how long the day of life may be, or how soon it will end.

If God gives a man singular grace and gifts, it may be to fit him for long and much usefulness, or it may be to prepare him for an early removal to heaven. However, he that is infinitely wise and kind, will determine this. We may be spared, not because we are more useful, certainly not because we are more necessary to our Lord, but because we are less ready for removal. Death shall end the be-

liever's sufferings, sorrows, and conflicts. "Precious in the sight of the Lord, is the death of his saints." At death he makes the spirits of the just perfect, he takes them to be with himself. He loves to have them with him.

And now, my dear hearers, what improvement shall we make of this subject of the text, and of the providence which led me to recommend it to your notice?

We should all realize the truth of this declaration, and not only submit implicitly to the sovereign will of the Most High, but even rejoice that our times are in his hand, that he performs the thing he hath appointed for us, and that many, yea, all such things, are with him. It is happy, that an infinitely wise, and absolutely perfect being, orders the time of our departure from this world, as well as all the vicissitudes which precede it. It is a small thing to concede that we could not choose so well, either for ourselves, or our friends.

Our chief concern should be, to be found among his saints; to be numbered with them, to whom all things work together for good, which they do to all who love God, who are the called according to his purpose. Let us give all diligence, by ascertaining our calling to ascertain our election also, and aim to walk worthy of him, who hath called us to his kingdom and glory. Let it be our ambition, that whether present or absent, we may be accepted of him; that whether we live, we may live to the Lord, or whether we die, we may die to the Lord. Let him choose by what death we may glorify God.

May you especially, who have, like our deceased brother, devoted yourselves to the work of the ministry, and who were his

associates in study, profit by this event. He was very deservedly dear to you all; but to some much more so, by a long previous acquaintance. May you copy his example in every thing that was lovely and praise-worthy. May you buy the truth, and sell it not. Manifest that you are actuated by love to Christ, and to immortal souls, in taking on you the work of the ministry. May the love of Christ constrain you to preach Christ, "warning every man, and teaching every man in all wisdom," &c. Shew that you have, like your departed brother, a deep sense of the great evil of sin, and of the misery to which sinners are justly exposed; and that you are proportionably impressed with the wonderful love of God, in providing a ransom for lost souls. That you long to see perishing sinners brought to repentance towards God, and faith in our Lord Jesus Christ. May you long to win souls to him, and to this end may you labour, striving even to an agony, according to the energy of him who worketh powerfully in you with might, Col. i. 29. May you deeply feel yourselves, and constantly endeavour to impress others, who profess to have embraced the gospel, with a sense of the infinite obligations they are under, to walk worthy of the Lord unto all well-pleasing; and uniformly to support that dignity and purity of character, which your dear friend was so careful to recommend in all his discourses. Remember, though God does not need your services, yet, if you are sincerely attached to his cause, he will kindly accept of them. And, though we cannot tell whether he will employ you a longer, or a shorter time in his service, yet,

if he should remove you betimes, he will kindly admit, that it was well that you had it in your hearts, to devote all your time, and all your talents to him. Be faithful unto death, and then, whether that period comes sooner or later, whether more or less success attends your services, he will give you a crown of life.

THE CHURCH AT SMYRNA.

No. II. Rev. ii. 8—11.

SMYRNA, was a city of *Ionia*, situated about forty-six miles from *EPHESUS*.* It is still famous, though not for splendid buildings, yet for the number of its inhabitants, its riches and commerce. We have no account of this church in the inspired ecclesiastical history: the "Acts of the Apostles." It is highly probable it arose from the labours of the apostle *PAUL*, by whose mouth "all Asia" heard the gospel of Christ; but from the circumstance of its not being mentioned by the inspired historian, the evangelist *LUKE*, it may be inferred, that it did not exist as a church, until after the termination of the apostle's labours in Asia; and as it is not mentioned in the epistles written by Paul to either of the Asiatic, the Ephesian, Corinthian, or Colossian churches, it may fairly be presumed, that it had not, at the time when they were written, been established. This then affords an instance, of which there are many, of the defectiveness of even the inspired historical records, as to the persons by whom some of the churches of Christ were originated: designed perhaps, to teach us that it is of little consequence,

* Its population at present is estimated at 146,000 inhabitants; about 26,000 are of the Greek church, 5,000 Roman Catholics, and 109,000 Protestants.

whether the names of useful ministers are preserved or not, when compared with the effects of their labours, as seen in the purity and perpetuity of the churches which they had been employed either to plant or water.

If it be true, as Irenæus asserts, that the celebrated POLYCARP, a disciple of the apostle John, was, at the time when this epistle was ordered to be written, the "Angel," or bishop of the church at Smyrna, having been appointed by the apostles to that office, it gives us a high opinion of its reputation and prosperity.* It is certain that it was at Smyrna, that that eminent martyr was burnt alive in A. D. 166, the large amphitheatre in which he suffered, was a few years since in existence, as was the tomb in which he was buried. EUSEBIUS has preserved an epistle sent by the church at Smyrna, to the churches at Pontus, giving an account of the martyrdom of Polycarp and others of their members.

The things contained in this solemn address, are introduced as spoken by HIM, "the first and the last, which was dead and is alive." It was impossible that it could be mistaken, that this sublime description related to the Son of God, that glorious and divine person, the WORD, "who was in the beginning with God; and who was God."—"The WORD who was made flesh," and who dwelt among men, and whose glory the beloved JOHN, the amanuensis of the Saviour, on this occasion, had often beheld

as "the glory of the only begotten of the Father, full of grace and truth." They are thus reminded that this glorious person had loved them and given himself to death, even the death of the cross for them; and that he had been raised again from the dead, and was exalted at the Father's right hand, and crowned with glory and honour: for the purpose of superintending and supporting his churches; and therefore that he demanded their attentive audience, and their obedient regards, by all the considerations of reverence, gratitude, and love. Would that all the churches of Christ were suitably influenced by the consideration, that HE whom they profess to love and adore, because of the supreme glory of his mysterious person, and the sovereign love he has manifested both by his death and resurrection, is "the FIRST and the LAST:" and that he employs these divine appellations for the purpose of strengthening their faith, and comforting their hearts under present or anticipated trials. Nor could any declaration be better adapted to strengthen their faith, than what he says to John, when prostrate at his feet, and overwhelmed with his glory, "I am he that liveth, and was dead, and behold I am alive for evermore, Amen, and have the keys of hell and of death."

The manner in which the exalted Saviour condescends to inform this church, through its pastor, of the approving notice which he had taken of their "tribulation, and poverty," and the sanctified effects of their trials, proves there is another kind of prosperity, than that of wealth: to be "rich" in faith, and in good works, is to be really honourable and highly distinguished in the

* Archbishop Wake supposes the extraordinary character of Polycarp, to be referred to in this epistle; who had, if ecclesiastical history can be depended on, reduced himself to a voluntary poverty, as many of the primitive bishops did, by selling his property and distributing the amount to the poor.

family of God. Nor is it unworthy of remark, how intimately connected soul prosperity is, with a state of affliction; and that the sanctification of believers is effected like the refinement of gold by the fiery crucible. How encouraging this to those obscure and afflicted believers, who may probably be unknown and disesteemed even by their fellow-Christians. The members of this church, while enduring the fiery trials which had refined and rendered their faith more valuable, had the Saviour with them in the furnace, preserving them from being injured, even by the fire of persecution through which they had passed.

This church too had been tried by false brethren, who "said they were Jews, but were not," and who had privily found a place among them. These were Jews outwardly, but not inwardly: they had the circumcision of the flesh, but not of the heart and the spirit: they had doubtless impiously pretended a zeal for the purity of the gospel, and for the honour of Christ; but their unscriptural declamations were in fact "blasphemies," nothing better than contumelious reproaches of God, and Jesus Christ: they professed to belong to the church of God, but they were really members of the "synagogue of Satan." The Lord Jesus who estimated these pretended "Jews" not by their profession, but their character; and their sentiments, not by the words in which they were expressed, but by their nature and tendency; denounces them as being his enemies, and those of his church. A pattern this for all his followers; not to be imposed upon by the specious pretences of charity, catholicism, and forbearance, to ad-

mit any persons into his churches who do not give sufficient proof of their faith in his glorious person, and atoning death, and of their practical regard to his authority, as the alone Head and Governor of his church. It is quite possible for persons to say, they are Christians, when they are not: and by holding baneful errors, instead of the doctrines according to godliness; and, by substituting human inventions instead of divine institutions, into their religious discipline, to change a church of Christ into the synagogue of Satan: there can be no doubt but there are many religious societies, over which Satan presides by his "devices," and not the Lord Jesus by his counsels.

Tried and afflicted, as this church had been, they had still heavier trials and afflictions in prospect. Their merciful Saviour forewarns and encourages them by saying, "Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." The devil having been permitted to introduce his agents among these unsuspecting Christians, obtains further permission, (as in the case of Job) to employ human agency for trying their faith to the utmost: by "casting some of them into prison." Whilst they had enjoyed liberty to worship God, in company with their brethren, and the comforts of domestic life, their tribulation and poverty had been borne with comparative ease; but to be torn from their wives and children, and deprived of the pleasures of public worship; and to be made the companions of pagan idolators, and

the refuse of such a state of society, as filled the dungeons of a common prison; these were indeed trials of the most severe description. Good Mr. Bunyan complains bitterly of his being thus separated from his wife and family, and his religious friends, when, at some seasons, his imprisonment in Bedford gaol was rigorously enforced; and, another of our ministers, Mr. Abraham Cheere of Plymouth, at the same time, writing from Exeter prison to a friend in London, says, "We have almost daily some brought in here, who almost as soon go out again; for a *week* in a *prison*, tries the reality of a man's religion, more than a *month* in a *church*."

Whether the "ten days" here enumerated, refers to the persecution under *Domitian*, which continued about *ten years*, computing "a day for a year," commencing when John was banished to Patmos; or whether it only signifies a short and limited time, is not of great consequence. The very learned and pious Dr. Gill, thinks it may mean "the ten persecutions under the Roman emperors, beginning with Nero, in the year 64 or 66, and ending with Dioclesian, in the year 303." It must doubtless be understood as referring to a period during the life time of the persons immediately addressed: as otherwise there would have been no propriety in telling them, that "some of *them* would be cast into prison," if it had only referred to those who might compose the churches of Christ at some future indefinite period. This is one of the absurd consequences of supposing these epistles to be prophetic, and to relate to distinct periods of the church from the apostolic age, to the final consummation of all

things: an opinion for which the writer thinks Dr. Gill, and other eminent writers, have assigned no satisfactory reason.

To encourage them to exercise fortitude and intrepidity, and a faithful adherence to the Saviour's cause, even though they might be called to seal their testimony with their blood, they are graciously assured, that "if they suffer with him, they shall also reign with him;" and if they should "lose their lives for his sake, they should find them unto life eternal." That the conquerors in this holy conflict should receive from the hands of the general under whom they fought, "a crown of life," ineffable glory and felicity in heaven, was a sufficient stimulus to persevere in their attachment to the Saviour: even though death, in its most terrible shape, should hurry them from the dungeon of the prison to the block, or to the stake. By trials like these, was the faith of many of our forefathers put to the test at former periods of our English history: our praises and acknowledgments are due to God our Saviour, who, for more than a century past, has not suffered the demon of persecution to deprive Protestant dissenters of their property, of their liberties, nor of their lives.

Again, the adorable Redeemer reiterates the solemn admonition addressed primarily to the church at Smyrna, and through them, to all others then existing, and at present existing churches, "He that hath an ear, let him hear what the Spirit saith unto the churches:" the cautions exhortations, consolations, and promises, which HE, who is "Lord of all," addresseth by his word and Spirit to his churches. Not

only shall the conqueror of the fears of death, by faith in the atonement, and the love of life, out of love to the Saviour, be put into possession of the victor's crown; but he shall be eternally secured from being "hurt" by any of the evils and torments of "the second death:" the misery to which those apostates, who to avoid death, expose themselves to a state of wretchedness so extreme, comparable to that of those who are constantly dying in extreme agony, but who are not suffered ever to die out of it.

As there is neither complaint, nor reproof, against the church at Smyrna, contained in this epistle, it may fairly be inferred, that the pastor and the people, both individually, and collectively, had maintained the consistency of the christian character: to which it is probable their state of affliction had mainly contributed. They had as to doctrines, "contended earnestly for the faith once delivered to the saints;"—as to discipline, they had "endeavoured to keep the unity of the spirit in the bond of peace:" having "one Lord, one faith, one baptism;"—and as to their conduct, they had walked "as becometh saints:"—thus answering to the description of a "golden lamp," fed with pure oil, and spreading the light of a pure and lambent flame over the dark population amongst whom they were situated.

O thou ever glorious and compassionate Saviour: "the First and the Last, who wast dead, but art alive," enable thy ministers and churches by thy Spirit, through faith in thy word, to bear patiently, poverty and tribulation; or even imprisonment and death, rather than ever appear indifferent respecting thy glory, or regardless of thine autho-

rity: and after they have served thee faithfully upon earth, bestow upon them a crown of life in heaven, where there shall be "neither crying, neither shall there be any more pain: for the former things shall be passed away."

LOTA.

London, January 23, 1824.

ON SINGING IN DIVINE WORSHIP.

To the Editor of the Baptist Magazine.

SIR,

The following observations on singing, as it constitutes a part of divine worship, are extracted from the Eclectic Review for September last, and are sent for your insertion, with the consent of the publisher of that work. They are written with good taste and correct judgment, and, should they receive that attention which their merits demand, cannot fail to prove of great practical utility. A wish to procure for them, a more extensive circulation than they have yet had, and to bring them more immediately under the notice of our own congregations, induces me to request a place for them in the pages of your Magazine.

I am, Sir,

Truly yours,

E. S.

Cambridge.

MUSIC is a language, and when introduced into the worship of God its influence cannot be of a negative character. Deterioration of musical taste is much more intimately connected than many persons imagine, with either the absence or the perversion of those feelings which social worship is designed to call into exercise. That part of the pub-

lic service of religion which, when properly conducted, is at once the most solemn and the most delightful, is, for the most part, suffered to become a hindrance rather than a help to devotion. The state of our public singing is, in fact, a disgrace to our churches. We do not say that this arises altogether from the neglect of music; but certainly matters could never have proceeded to this length, had a proper attention been bestowed on the cultivation of ecclesiastical music, as a part of Divine worship. We are quite satisfied that, if music is not worth being cultivated for religion's sake, singing ought to be banished from our places of worship. If music is not capable of aiding devotion, it is certainly very capable of destroying it; and what were so much worse than useless, had better be dispensed with. We cannot consent to regard this subject as one of subordinate importance. What may be the value or beneficial influence of music in itself considered, or viewed as a secular amusement, we care not to determine; we are speaking of it as connected with that sacred object which reflects its own dignity and importance on every thing belonging to it. We think that there are religious motives which urge an attention to music as a science; because it is only when studied as we would study any other language, that we can learn to speak and understand it aright. There is no religion in music, we admit; but, if music were not capable of subserving a religious purpose, it would never have been made a part of Divine worship. We might go further, and say, that we should not, in that case, have been made susceptible of the pleasures of

music. He who created us what we are, as regards our physical capacities, has made us what we are for his own glory; and, in endowing us with this extraordinary faculty of giving melodious expression to our feelings, and in making us capable of the physical emotions produced by harmony, the Almighty doubtless had in view some end connected with that only worthy purpose of our being. The very design of music, considered as the law of sounds, would seem to be, the connecting of delight with the liturgical adoration of the Deity. Music is the native language of delight: it may be made to express sorrow or complaint, or other pensive emotions; but this is only as there is "a joy in grief," a solace in complaint, a rapture in the tears of contrition, and in the sigh of hope, which come the nearest to the unmixed delights which awake and sustain the harmonies of heaven. And the delight which music was designed to express, is that of the happy being joying in his Creator, and in the works of his hands. The long divorce which both the science and the practice of music have suffered from its genuine purpose, has well nigh obliterated in the minds of most persons, all the idea of its divine origin; and, with that, all sense of the wisdom and goodness displayed in that law of our physical constitution on which it depends. It is thought of as the mere invention of man, being identified with the abuses to which it has been perverted, rather than with its true design. Man, however, was no more the author of the musical scale, than he was of the rainbow. The facts which are the basis of all harmony,—the chord which is heard when a single

note is struck upon a bell; the responsive vibrations of solid bodies to some one note of the scale; that exquisite phenomenon, the Eolian harp, which gives forth such varied and expressive harmony from strings tuned in unison: the inherent and inexplicable difference of expression between the major and the minor modes, which even an infant perceives when the minor third is struck instead of the major chord;—all these facts, we say, belong as much to the laws of nature, are as much proofs of all-wise and beneficent design, as the phenomena of optics, and the magnificence of the visible creation. Music is a human science, just as the other branches of natural philosophy are human sciences; it may be considered, indeed, as almost a branch of the mathematics,—the link between abstract truth and sensitive pleasure, the algebra of feelings. But though a human science, it is no more a human invention than the Divine gift of speech. It is a low and degrading view of music, which considers it as primarily an amusement; although it is perhaps the most innocent and rational of amusements. It is at least capable of being something more than this. Its lowest praise is, that it is one of the few sensitive pleasures that leave no stain; it can excite the imagination without polluting it. But its acknowledged powers of suspending the force of the angry passions, and of quieting the mind, as well as of predisposing to the exercise of the social affections, gives it the character of a moral medicine, and illustrates its fitness for the purposes of devotion. We need not go to heathen fable in proof of its suasive and medicative

power. The manner in which the harp of the son of Jesse wrought on Saul, is matter of history. And the predisposing power of music seems at least to be recognized when it is said that the prophet Elisha, on being inquired of by the confederate kings of Israel, Judah, and Edom, called for a minstrel, and that “when the minstrel played, the hand of the Lord came upon him.” (2 Kings iii. 15.)

Now then, will it be contended for a moment, that our church singing, or congregational singing, is music? Any thing but this. It serves to relieve the preacher, to display the tuneful gifts of the clerk or the choir, to amuse that portion of the congregation who delight to exercise their voices, and possibly, to soothe a few good people who are blessed with no ear for music, and who, though they cannot tell one tune from another, can make melody in their hearts to the Lord. But it is by means of abstraction from the music, not by its aid, that any persons possessed of musical feeling are enabled to join with any complacency in the public worship. Often and often have we had occasion to regret our unfortunate sensibility of ear, (though by no means excessive or fastidious,) when chained by propriety to our seat in the house of prayer, during the vociferations of a graceless band. Often has the exclamation of good old John Ryland, of Northampton, on one occasion, occurred to us: “Do ye call that singing? If the angels in heaven were to hear ye, they would come down and wring your necks off.”

Singing is either a part of worship, or it is not. If it is not, it ought to be done away with. If it is, it ought not to be thought

beneath the attention of the officers of the church. In this respect, as in almost every other connected with the administration of public worship, the Moravian churches set a most instructive example. One of their ministers was once asked by a clergyman of the Church of England, who found him presiding at the organ, what steps he should take in order to introduce such a style of playing in his own church. "Send away your organist," was the advice given in reply. "But such singing too!" "Send away your clerk." The clergyman naturally inquired, who was to supply their places. "Is it possible," was the reply, "that no person could be found among the pious members of your congregation, who would esteem it an honour to be so employed in the service of God: no young lady, who could preside at the organ; no ecclesiastic who would, as among us, when his services were not elsewhere demanded, assist at this most solemn part of the worship?" The clergyman came away, we fear, disheartened. "Who is there among you," it might well be said to our modern congregations, "that would shut the doors for nought? neither do ye kindle fire on mine altar for nought." Those readers who may be disposed to think that we are laying too great stress on the degradation of our psalmody, will do well to reflect on the contempt into which the office of Clerk has in consequence fallen. By one of those singular changes in the conventional use of a word, which shew how imperfect a guide is etymology, that word, which still in legal and ecclesiastical documents, is used to describe a person in holy orders, has become so identified with an in-

ferior office in the church, as to denote, in common *parlance*, a person not recognized as an ecclesiastic; a stipendiary, generally taken from the humblest ranks, and employed more out of regard to his necessities, than his qualifications. The clerk of the congregation is a hired servant, who ranks with the pew openers, or the sexton. In the Establishment, indeed, his other parochial duties lift him up into a little authority: besides which, his emphatic Amen is almost as essential to the service, as the functions of the organ-blower to the performer. But, among Dissenters, he is only a person who lets out his voice, one day in the week, at so much *per annum*, and whose motive for undertaking the drudgery is supplied by his poverty. No wonder, then, that the office of clerk should be regarded as a menial one, though it is he, in fact, who is entrusted with the direction of the most solemn part of the public service, and who, in most instances, actually opens the service. If the choice of the hymn is not absolutely or uniformly left to him, the tune by which that hymn may be rendered worse than unmeaning, is left to his discretion. Our ministers would think it quite beneath them to pay the least attention to the adaptation of a tune to the words; and their interference would be sorely complained of by their coadjutor in the desk below. The preacher and the singer are two independent and jealous authorities, who share between them the conducting of the worship; and hence, not unfrequently, the impression produced by the one is fairly counteracted or effaced by the feeling excited by the other. These two parties walk together without being agreed, and sadly

does their inharmonious proceeding mar the service.

What have Dissenters to do with clerks? They are not wanted to perform the responses. There is no more scripture authority for clerks, than for surplices or organs. Necessary they cannot be, except in a state of things which they have been the means of producing, in which it would be thought an act of condescension for a deacon, or other pious member of the church, to give out the hymn, or pitch the tune. For our own part, we think that there is a gross impropriety in the hymns being given out by any other than the minister! at least when the service is opened with singing. There could be no objection to his reading the hymn from the pulpit; and then, if it be requisite to give out the lines, he might devolve that office on his deacon. But we must contend that the music also is the business of the minister: he is responsible for every part of the service, and for the manner of conducting it. The reader, or choir-leader, is his deputy, and ought to be of his own election. If he has not himself a knowledge of music, he wants just that one qualification for his station in the church of God, because he is not competent to preside over the whole service. But, in that case, he ought to see to it, that the congregation do not suffer through his defect. Music is, however, a relaxation so beneficial to studious men, that the time required for attaining a competent knowledge of the science, would not be unprofitably employed by the young academic. It would at all

events be well, that an organ should be placed in the halls of all our colleges. A taste, or at least a habit of feeling, would, by this means, be insensibly acquired by our young ministers, which would prevent their tamely being parties to the violation of all musical and all devotional propriety in the performance of the singing. But where there is an organ, it ought to be made a point of conscience in no case to employ as organist an individual not of a decidedly religious character. If "holiness unto the Lord," is to be "upon the bells of the horses," much more ought it to be upon "the bowls before the altar." Why should it be regarded as less than an honour, to be entrusted with the management of any part of the worship of God? Surely, among the members of the church some persons might be found sufficiently accomplished to give proper effect to our old church harmonies, and glad to embrace such an opportunity of redeeming the time and expense squandered on an otherwise worthless accomplishment, by consecrating the talent to the service of God. Music was not meant only for the drawing-room, or the concert-room: its proper sphere is the home circle, or the house of prayer. Worthless for the purpose of display, and often wearisome as a mere amusement, its true use and power are known only to those who have found it the solace of their lonely hours, and have experienced its heart-felt charm, when made a strictly domestic gratification, or employed in family devotion.

(To be continued.)

Miscellanea.

The dreadful Effects of Gambling.

“EVERY gamester, with too few exceptions to deserve notice, becomes a sharper of course. High expectations of acquiring property suddenly, distressing disappointments, great gains, and great losses instantaneously experienced, strong hopes alternated with strong fears, and holding the mind habitually in a state of anxious suspense, regularly prove too powerful for the honesty of every man who has not too much virtue to be a gamester. By what is called *fair play*, he fails of being successful. A series of ill success tempts him to play *unfairly*. Ultimately, he is charged with it. He denies it, and is thus guilty of falsehood. The charge is reiterated. He swears to the truth of his denial, and is thus guilty of perjury. His oath is doubted, he becomes angry, profane, and furious; and not unfrequently engages in a quarrel to vindicate his wounded honour. At times the dispute is terminated by a duel. In all ordinary circumstances, his affections become sour, and his mind envious at the success of his companions, and malicious towards their persons. At the same time, he is prompted to murmur at his ill success; to curse what he calls his luck; but what is in truth a dispensation of God, and to adopt a course of profane, blasphemous, and fiend-like language. To close this wretched detail, the gamester very often terminates his miserable career with drunkenness, and not unfrequently with self-murder. Who that is not lost to every hope of virtue—who that is not lost to common sense and common feeling—can be willing to thrust himself into a course of life, or in the entrance upon a course of life, which presents at the very gate most formidable temptations to these enormous sins? Who would be willing that a father, a husband, a brother, or a son, should be guilty of these sins, or exposed to these temptations? This question will probably never be answered. Will it then be said, that men are found

who love these relations better than themselves? It will not be said, but it must be said, because it is true, that multitudes of men resort to the gaming-table with an infantine giddiness of mind; a hair-brained spirit of adventure; a greedy avarice, and a treacherous confidence in their own watchfulness against temptations; in that prudent care which, always seen with microscopic eyes, they considered as abundantly sufficient to secure themselves from every danger. Thus, while ‘the really prudent man foreseeth the evil, and hideth himself,’ these ‘simple, self-deceived beings pass on and are punished.’”

DWIGHT'S THEOLOGY.

The Evil of Gaming for Amusement.

“THERE are many persons who condemn what is called *gambling*, or *gaming* for money, and who yet appear to think themselves justified in *gaming* for mere amusement. Let me exhort all such persons to remember that, whatever influence this conduct may have upon themselves, it will, as an example, be *pernicious to others*. Multitudes will know that they game, who will never know that they do not game for money. Multitudes also will be either unable, or uninclined, to make any serious distinction between these kinds of conduct. All these will directly plead the example, as a justification of themselves, or at least as a palliation of their own guilt. This will peculiarly be the fact, where the persons concerned are persons of reputation; and, unfortunately, a considerable number of those who employ themselves in gaming for amusement are of this character. The example of one such person will be pleaded by all who know it. Under the wings of one such man, a multitude of gamblers, almost all of whom are without reputation, and great numbers low, contemptible beings, will gather, and feel themselves brooded in

safety, and secured from the dreaded intrusions of public censure. Were gambling unfurnished with reputable and fashionable examples, it would, I think, be easily exterminated from the world. Every person possessed of a generally fair character may therefore feel assured, that, if he games for amusement, he is one of the means, and not a small one, of keeping gambling alive among mankind; and that he contributes efficaciously to the existence of all the sin and all the misery which it will produce at future periods.

"To these observations it will probably be replied, 'Must I deny myself an innocent pleasure, because my neighbour is pleased to make a bad use of my example?' St. Paul has long since answered this question. 'For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.' Rom. xiv. 20, 21. And again, 1 Cor. viii. 13, 'Wherefore, if meat make my brother to stumble, I will eat no flesh while the world standeth, lest I make my brother to offend.' However innocent gaming for amusement may be, it cannot be more innocent than eating flesh: than doing that which the apostle has pronounced 'pure.' Yet the apostle, and God who inspired him, have declared, that whatever occasions our brother to stumble, or fall into sin, it is good not to do, however innocent it may be otherwise; and the apostle has declared, that he would not do this, even though 'eating flesh,' so innocent, so directly allowed by God, and so important as food for man, were the thing in question; no, 'not while the world standeth.' Nay, he has further declared, in the verse preceding that last quoted, that, when in such cases we wound the weak conscience of our brother, we sin against Christ. All this he declares concerning eating flesh, and concerning every other innocent thing. If then our gaming for amusement be, what it cannot fail to

be, a cause of inducing others to game for money, to become gamblers, and to fall into any or all of these things; then, in gaming for amusement, we sin against Christ, by wounding the conscience of our weaker brethren, and becoming the direct means of tempting them to sin.

"The supposition here made is, however, false. Gaming for amusement, in such as are either partially or wholly games of chance, particularly with cards and dice, is not, and cannot be innocent. It is, almost of course, a sinful waste of time. As an amusement it is unnecessary and useless. It refreshes neither the mind nor the body; and fails therefore essentially of being a lawful amusement. Better amusements can always be substituted for it; particularly exercise, reading, and conversation; and among amusements, as well as among employments, we are bound to select the best in our power. The controversy, the hope of victory, the reluctance to be vanquished, and universally that continual state of suspense and anxiety always experienced in gaming, have, although in a less degree, substantially the same influence on the mind, and are furnished with the same temptations which are found in gaming for money. In addition to these things, gaming for money is almost always the consequence of an addiction to gaming for amusement. The expectation that we shall be able to withstand the allurements by which others have fallen, is a mere and ruinous presumption: the presumption of a man, wise in his own conceit; of whom there is less hope than of a fool. The probabilities that we shall fall where so many have fallen, are millions to one; and the contrary opinion is only a dream of lunacy. At the same time, no man can stand up in his closet before his Maker, and thank him for the privilege of gaming to-day, or ask his blessing to enable him to game to-morrow.

"But the influence of example is abundantly sufficient to prove the sinfulness of gaming for amusement. Call to mind the extent to which

this evil has spread. Think what amazing multitudes have been corrupted, distressed, and ruined by it for this world, and that which is to come. Think how many families have been plunged by it in beggary, and overwhelmed by it in vice. Think how many persons have become liars at the gaming table, how many perjured, how many drunkards, how many blasphemers, how many suicides. 'If Europe,' said Montesquieu, 'is to be ruined, it will be ruined by gaming.' Remember, that, unless persons of reputation gamed for amusement, persons without reputation would soon cease to game for money. Then call to mind, that your example is one of the means which produce all these evils, and continue the practice, together with its miserable consequences, in the world. Remember that you set the snare, spread the corruption, and effectuate the ruin; that you help to fill the world with wretchedness and sin, and both allure and lead your fellow-men to final perdition. With these plain and solemn truths in full view, look up to God, and, if you can, declare that there is no sin in gaming for amusement."

DWIGHT'S THEOLOGY.

Impiety of taking the Lord's Supper as the Qualification for a Civil Office: an EXTRACT from DR. DODDRIDGE'S "FAMILY EXPOSITOR," Section 172.

"MAY God, by the influence of his Spirit, give to all professing Christians right notions of this ordinance, and a due regard for it;—that it may never be profanely invaded by those who have no concern about the blessings of that covenant it ratifies, and impiously prostitute it to those secular views above which it was intended to raise them! And may none that honour the great Author of it, encourage such an abuse; lest they seem to lay the very cross of Christ as the threshold to the temple of those various idols to which ambitious and interested men are bowing down their souls!"

Query: Are not those churches who wink at such an enormity, justly exposed to the suspicion, that they do not "honour the great Author" of the Lord's-supper? And might not "the ambitious or interested men," who thus "bow down their souls," refrain from such prostitution: when they run no risk of even a pecuniary fire, by refusing to take it as the prescribed Test?—the annual Bill of Indemnity securing them from the penalty attached to the breach of its observance. Is any one of our churches involved in the guilt of sanctioning such a practice; or any one Baptist in the habit of such a prostitution? If so, it "is a lamentation, and shall be for a lamentation."

A BAPTIST DISSENTER.

Dr. Young, Author of the "Night Thoughts."

"Dr. Cotton, who was intimate with him, paid him a visit about a fortnight before he was seized with his last illness. The old man was then in perfect health. The antiquity of his person, the gravity of his utterance, and the earnestness with which he discoursed about religion, gave him, in the Doctor's eye, the appearance of a prophet. They had been delivering their sentiments upon Newton's Prophecies, when Young closed the conference thus: 'My friend, there are two considerations upon which my faith in Christ is built as upon a rock. The fall of man, the redemption of man, and the resurrection of man, the three cardinal articles of our religion are such as human ingenuity could never have invented, therefore they must be divine—the other argument is this;—If the prophecies have been fulfilled (of which there is abundant demonstration,) the scriptures must be the word of God; and, if the scripture is the word of God, Christianity must be true.'" (From the Life of Cowper, in a letter to Lady Heckett, 1765, Vol. III. p. 383.) May not this be of use to a young or old infidel?

*An Anecdote of King William III.
and Bishop Burnet.*

"THE Arminian prelate (says Toplady,) affected to wonder, 'How a person of his Majesty's piety and good sense, could so rootedly believe the doctrine of absolute pre-

destination.' The royal Calvinist replied, 'Did I not believe absolute predestination, I could not believe a Providence. For it would be most absurd to suppose, that a being of infinite wisdom would work without a plan: for which plan, predestination is only another word.'"

Obituary and Recent Deaths.

MR. THOMAS PECK,
SURGEON, KIMBOLTON.

ON Tuesday, June 24, 1823, departed this life, Mr. Thomas Peck, aged seventy-seven, senior deacon of the church of Christ at Staughton, in Bedfordshire, under the pastoral care of Mr. James Knight. He was born at Kingston-wood, in Cambridgeshire, and being blessed with pious parents, received a religious education, and at a suitable age was bound an apprentice to a surgeon and apothecary, at Pavingham, in Bedfordshire, a village situated near Carlton, where he attended the ministry of the late Mr. Hull, who was made the honoured instrument in the hands of the Lord, in bringing him to a saving knowledge of the truth; soon after which he became a member of the church now under the pastoral care of Mr. Charles Vorley. When about twenty-five years old he married a Miss Ashbourn of Olney, who proved an excellent help-meet for him to the day of her death, which took place suddenly at midnight, about sixteen years ago; an event most keenly felt by her disconsolate husband.

Not long after his settlement at Kimbolton, he united in christian fellowship with the church at Staughton, which was at that period under the pastoral care of the late Mr. John Emery, where he was enabled to maintain an honourable profession until removed to the church triumphant above. He was a member of the church nearly forty-one years, more than thirty of which he

filled the important office of deacon. He was a very active zealous man, a steady friend to the cause of Christ in general, but especially to the interest at Staughton. And although he had to travel a distance of at least four miles to his stated place of worship, excepting illness, and the urgent calls of his professional engagements, his pew, on the Lord's-day, was scarcely ever empty.

He was not, however, exempt from human frailty, being naturally of a hasty temper, he was sometimes hurried into inadvertencies, which occasionally grieved his friends, and wounded his own soul. But his excellencies more than balanced his imperfections. There was so much sterling integrity attached to his general character, and such a strain of piety and active benevolence, exhibited throughout the whole of his deportment, that it was almost impossible to know the man, and not to esteem him. He was remarkably tenacious as it respects church discipline, hating even the garments spotted by the flesh; and though, in some instances, his manner might be considered as rather too positive and determined, yet in many respects he was what every faithful deacon ought to be—the pastor's right hand. But the time of his departure was approaching. On Lord's-day, May 11th, soon after he arrived at the house of God, he was seized with a violent fit of shivering, which obliged him to withdraw before the morning service was ended. With some difficulty he drove himself home in his own chaise, and was immediately put to

bed, where he remained a prisoner in the bonds of affliction, until the immortal spirit obtained a happy release.

At the commencement of his illness he evinced symptoms of impatience, but, soon after, became more tranquil, and resigned to the will of God. Speaking of himself, he said, "Ah what an unprofitable servant have I been! what have I done for God! how shall I appear before him! only through the blood and righteousness of Christ.

'Jesus thy blood and righteousness,
My beauty are, my glorious dress,'"

adding the following lines of Dr. Watts.

"A guilty, weak, and helpless worm,
On thy kind arms I fall,
Be thou my strength and righteousness,
My Jesus, and my all."

At another time he said, "There remaineth a rest for the people of God"—"but is it for me?"

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his, or am I not?"

Sure I am his. Well, if he is mine, and I am his, what can I want beside? 'Come let us join our cheerful songs, &c.' I have often been delighted when giving out that hymn in the house of God, and should like to do it once more. But all is well—well in life, well in affliction, well in death, all is well." On a Lord's-day morning, he repeated the first line of that delightful hymn, "Welcome sweet day of rest," and intreated a part of his family to leave him, and go up to the house of the Lord, expressing the longing desire he felt to go also, but as if correcting himself, said, "In heaven there will be but one company, and but one song," immediately repeating the following verse.

"Were I in heaven without my God,
'Twould be no joy to me,
And while this earth is my abode,
I long for none but thee."

His prevailing desire throughout his affliction, was, to depart and to be with Christ, frequently exclaiming, "Why are his chariot wheels so long in coming?" Being asked if

he wanted any thing, his answer was, "No, nothing, but to depart, and to be with Christ, which is far better." His hope of salvation was built upon Christ, breathing out the sentiments of his heart in the language of Dr. Watts.

"The gospel bears my spirits up,
A faithful and unchanging God,
Lays the foundation for my hope,
In oaths, and promises, and blood."

Adding, "The precious blood of Christ is all my hope, it cleanses from all sin." After awaking out of sleep, he expressed himself in the following animated strain, "Make haste my days to reach the goal, and bring my heart to rest.

'He lives, he lives, and sits above,
For ever interceding there,
Who shall divide us from his love?
Or what shall tempt us to despair?"

Nothing—All is right—nay, in all these things, we are more than conquerors." On another occasion he said, "I long to depart, I think the time long, I can resign you all up," and turning his eyes towards his minister, said, "O my dear Sir, may the Lord bless you, and be with you, and bless the church, and crown your labours with much success, and Oh that I may finish my course with joy!" At another time he said, "You must do without me, the Lord will be with you, I must commit you and the church, and my dear children, with all concerns into the hands of God:" and with an air of quickness, asked, "Where can I commit them better than into his hands?" He was reminded that Christ was his only refuge and foundation, he subjoined, "Yes, and salvation too."

The day before he died, he appeared very sensible of his approaching dissolution, longing for the happy moment to arrive. And, after taking an affectionate and last farewell of his surrounding family, the church and minister, he soon became unable to articulate, and gradually sinking into the arms of death, almost imperceptibly, fell asleep in Jesus.

On the following Lord's-day morning, his mortal remains were interred at Kimbolton, and the solemn

event was improved in the afternoon at Staughton, by his pastor, to a very crowded and overflowing congregation, from 2 Tim. iv. 6, 7. "I have fought the good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me, a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto them also that love his appearing."

MRS. HANNAH EVELEIGH.

DIED, on Saturday, the 24th of January, 1824. MRS. HANNAH EVELEIGH, wife of the late Rev. G. Eveleigh, six years pastor of the Baptist church at Waltham Abbey, Essex. By this dispensation of providence, three small children are deprived of both their parents, who are left in very destitute circumstances, and demand the sympathy of the religious public.

Review.

Review of "The Review of the P^{re}sbyterian Dissenters' Catechism," a new Edition by Dr. Newman, in the British Review for November, 1823.

The British Reviewer, who is a "true churchman," assumes that all the christians in the kingdom are bound to be united to the established church, (or "national communion" as he calls it,) unless they can show "the clearest proof of present duty, and even of irremediable necessity," to act otherwise. We say, he assumes this; for not a single argument is brought forward in its favour. And yet, unless he can prove it, the whole of his Review amounts to little or nothing. Whether this assumption be a just one or not, is, therefore, a matter of the first importance in this controversy. But how does the case really stand? As soon as any one becomes a christian is it not his duty to consider to what church he shall unite himself? In this consideration, accompanied by prayer for the divine direction, that is to be his guide? Surely the word of God. If ten or more churches present themselves to him, ought he not to choose that which in his estimation, approaches most nearly to that word? But he cannot do his without dissenting (or, as the Reviewer very incorrectly calls it, "withdrawing") from all the rest, and yet this dissent may not arise from "irremediable necessity," since the cause of it, however unlikely it may be at present, may at some time or other be removed.

We wish to know what superior claim an established, or endowed,

church has upon us. Point out this claim in the word of God, and we will attend to it.—But, though it has no direct scriptural claim, it may be asked, Is there not an implied claim contained in the duty of obedience to the civil magistrate? We answer, No; for that extends only to civil matters, to the things which are Cæsar's.—We will go still further. If it were included in this duty, it could only be so in case of requirement. But neither the king nor the parliament commands any one to belong to the endowed sect.—From the whole then it follows, that neither the Church of England nor the Church of Scotland has any right to demand of us to show our not walking with them to be a matter of necessity at all, much less of "irremediable necessity."

The Reviewer taxes Mr. Palmer and Dr. Newman with "palpable injustice, or palpable folly," for describing "Reformers from (Reformers from!!) the Church of Rome, as Dissenters from the church of England."*

The Reviewer may be assured, this is a gross misrepresentation. What they say is,—"there were Dissenters in England long be-

* This Reviewer has such an antipathy to the word "dissent," that he will rather violate the laws of grammar than allow the Reformers to have been *Dissenters* from the Church of Rome. They were not, it seems, *Dissenters* from the Church of Rome, but *Reformers* from the Church of Rome. We hope, then, he will not object to our calling the Puritans *Reformers* from the Church of England.

fore the Reformation." Their design was to show, that, if dissent from the established religion is necessarily unlawful, the Reformers did that which was unlawful; since the Reformers were Dissenters, that is to say, Dissenters from the established religion.

The Reviewer next brings forward the reproof of the Puritans at Frankfurt by Calvin, the Genevan Reformer.

To this we reply, The mere form of habits, and the defects in the liturgy, were we acknowledge, comparatively trifling matters. But what the Puritans principally looked at was the *imposition*,—the popish spirit of *domination* exercised by Dr. Cox, and others who *imposed* them. They acted upon the principle prescribed by our Lord of not submitting to human authority in matters of religion. Whether, however, they acted right or wrong is nothing to us: the word of God ought to be our guide.

The Reviewer next charges the Independents with being ashamed of their real father or founder. "Every one," he says, "knows that Robert Brown was the father of the Independents, and the founder of their churches. Why then is this title given to another? Because Jacobs and Robinson were more respectable than Brown." We reply, If the Independents are ashamed of an alliance with a bad man, is it kind and friendly in the Reviewer to fasten upon them, against their consent, because he was a bad man, a person whom they disown? Does it not breathe the very spirit of those who call the Reformation the spawn of the lust of Henry the Eighth? But can it be proved that the Brownists and Independents were, in all respects, alike? Or can it be proved that Brown was the founder even of those churches which were called Brownists? It is certain that some eminent men, who were so called, disowned the name, and disclaimed it as a nickname. It is equally certain that many of them were most excellent men, and that an alliance with them ought to be esteemed an honour rather than a disgrace. We should esteem it a greater honour than an alliance with those bishops

by whom they were insulted, imprisoned, and put to death.—The writer of the Life of Brown in the Biographia Britannica says, "The model of the Brownists was far from being a new one; for, if we compare their principles with those of the antient Donatists, we shall find them to be the same, as the learned Dr. Fulke has proved. The Donatists were the Puritans of their age; they held that the Roman Catholic Church was prostituted, and [that the true church] was no where to be found but among those who were perfect [or real Christians]; wherefore they rebaptized all that came over to them, for no other baptism was valid. They held the validity of the sacraments to depend upon the dignity [piety] of the minister. They disowned the power of the magistrates to punish heretics, &c." The Mennonites, also, in Holland, long before the time of Brown, were Congregationalists, or Independents, and, we have no doubt, the Lollards in England were so too. They were all descended from the Waldenses, great numbers of whom had been driven by persecution into Holland and England, and other countries. It was from a Mennonite church at Norwich that Brown probably adopted his views of church government, about the year 1580, of which church he seems to have been a member, it being said that he raised himself a character amongst them for zeal and sanctity. See Biog. Brit. Article before quoted. Vol. II. p. 985. Ed. 1748.—The Independents, however, or rather the Congregationalists, which term includes the Baptists also, do not claim either the Mennonites, or the Waldenses, or the Lollards, for their founders, but the apostles, believing the primitive churches to have been congregational, and diocesan episcopacy to have been a departure from the apostolical practice.

The Reviewer says, that the characters given of Charles I. and Cromwell, in the Catechism, are unfair. But nothing is said of Charles I. but what is well known to be strictly true: nor is any thing said concerning Cromwell that can be proved to be false. That "he made laws at his pleasure, exacted taxes

at his will, and, with a bare and bloody sword in his hand, terribly tyrannized over these kingdoms," is not suppressed, but omitted as irrelevant. In the Introduction to the Nonconformists' Memorial, where a History is given of the Times, Mr. Palmer condemns the tyranny of Cromwell, and, in this very Catechism, he condemns his intolerance.

It having been said, in the Catechism, that the death of Charles I. is very unjustly charged on any religious party as such, the Reviewer triumphantly asks who they were that murdered him? To which we answer, Who were they that first excited and began the war against him? Were they not almost entirely Episcopalians, or rather were they not all who disapproved of his arbitrary proceedings without regard to religious sentiments? What was Selden; what was Hampden; what were many other of the famous patriots who resisted Charles and his favourites; what was the earl of Essex the general, and what were many other of the principal commanders of the parliamentary army? Were they not Episcopalians? And, if many of those who brought the king to the block were Independents, is it any more true that, in so doing, they acted as Independents, than that the Rebels in 1715 and 1745 acted as Episcopalians? Are there not persons, among all religious denominations, who are not acknowledged by them? Is the conduct of factious and turbulent persons approved of by Dissenters more than by Churchmen? Or can either the one or the other prevent such persons from attending at their places of worship? And yet the Reviewer holds up the persons in question to our view in order to mortify us, and in order to excite the public odium against us, not considering that it is in our power to retaliate a thousand fold. We can ask, Were they Dissenting ministers, or bishops and archbishops of the Church of England, who insulted, with all the rudeness and barbarity of a Bonner and a Gardiner, and delivered over to the civil power to be put to death, men of whom the world was not worthy?

As to the sermons, mentioned by the Reviewer, preached by some flaming zealots before the Parliament, we disown and detest them. But have there not been equally detestable sermons preached before Parliament by Sibthorps, and Mainwaring, and Sacheverels? Are there not, even now, in the Church of England ministers that are unfriendly to toleration? ministers that are enemies to the Bible Society? ministers that lean very much towards popery? and ministers that possess a revolutionary spirit?

The Reviewer employs great tenderness when speaking of the treatment of the nonconformist divines by the prelates at the Savoy conference. But for our part we compare it to that of Latimer and Ridley and Cranmer by the popish prelates after the accession of Queen Mary, or of the apostles by the sanhedrim after our Lord's ascension. He speaks too of the trifling objections of the nonconformist ministers at that conference, with the same *sang froid* with which Catholics speak of the obstinacy of Ridley and Hooper and Latimer. He talks, also, of "dissenting intolerance, during the Great Rebellion," just as the Catholics talk of protestant intolerance in the time of Edward VI. The Catholics speak of Mary's persecutions as "the reaction of that vindictive spirit which was mainly excited by protestant intolerance, during the great schism." But they forget the sufferings of thousands and tens of thousands of Dissenters from the Church of Rome before that time, just as the Reviewer forgets the fines, imprisonments, and martyrdoms of thousands and tens of thousands of Dissenters from the Church of England before the time of the Republic, and talks of the sufferings of the episcopal clergy during that time as if there were nothing of a spirit of reaction in them, but only as exciting a spirit of reaction after the accession of Charles II. But, as the trifling sufferings of the Romish clergy, during the reign of Edward VI. were nothing, if compared with the sufferings of the Dissenters from the Church of Rome before that period; so the trifling

sufferings of the episcopal clergy, under Cromwell, were nothing if compared with the sufferings of the Dissenters before that period: and yet, both the Catholics and the Reviewer, forget the former sufferings, as if they had never existed.

There is, also, a great difference in the two cases. The sufferings of the Romish clergy, under Edward VI. are to be ascribed, not to that mild prince, but to his clergy: whereas the sufferings of the episcopal clergy are to be ascribed, not to Dissenters, but to the personal fears of Cromwell. It was not, therefore, out of "tenderness towards Cromwell" that his conduct is ascribed to political reasons, but out of regard to truth. Whatever Cromwell was in other respects, he was not an enemy to religious liberty: if he persecuted, it was for "political reasons." The Reviewer also forgets that Wilkins, Lightfoot, Cudworth, Wallis, Tillotson, &c. were promoted during the Commonwealth.

Further, as if determined to find fault with every thing in this Catechism, he calls in question the number of two thousand ejected ministers, because the number in Calamy and Palmer falls short of 2000. But, if he had read the Preface to the Nonconformists' Memorial, he would have found that the real number was 2257. He, also, objects to the appellation Ejected, on the ground of some of them being only half ordained, and others not ordained at all. And yet he himself says, that, "IF the conditions had been made as easy as possible, and offered in the spirit of conciliation, it might have been hoped that they would be generally accepted." If, then, this spirit of conciliation had been exercised, it seems that his objection would have fallen to the ground, since the parties thus objected to would have been regularly ordained, and have been made priests as well as deacons.

He calls the writers in favour of nonconformity, at that period, by the name of "agitators," and charges them with preventing conformity. Just in like manner might the Catholics call Fox, and Jewel, and Grindal "agitators," and charge

them with preventing the return of heretics into the bosom of the catholic church.

He particularly mentions the sufferings of "Usher and Hall." But how do those cases stand? Abp. Usher's library was indeed seized by the parliament because he took part with Charles I. against them; but it was afterwards redeemed by his friends. Also, as he was travelling in Wales, his books and papers were stolen by the mountaineers, an anomalous kind of banditti, who pretended to be on the side of the king. As to bishop Hall, he lay in the tower from January 30 till June 1642. And in 1643 the greater part of his episcopal revenue was sequestrated; yet he had enough left to enable him to distribute a weekly charity to a certain number of poor widows till his death in 1756. We meet with no other sufferings of these excellent divines: and what were those to what was endured by the nonconformist ministers, who were required to give up their livings instantly. When the Reviewer says, that episcopacy may be clearly discovered in the scriptures, we answer, Undoubtedly; congregational episcopacy, but not diocesan. Acts xx. 18, compared with verse 28, and Tit. i. 5, compared with verse 8, demonstrate that presbyters and bishops were the same. And as to antiquity, Lord Chancellor King has proved that diocesan episcopacy was unknown during the first three centuries. Numberless quotations proving this might be made from the Fathers. The embarrassment on this head attributed to the excellent Doddridge is merely in the Reviewer's imagination, or is created by him for the sake of helping out his miserable cause.

When the Reviewer pleads for obedience in things indifferent from Heb. xiii. 17, *Obey them that have the rule over you*, &c. we answer, Who rules over the church of England? Is not the king the head of that church? Are the bishops any thing more than his deputies, appointed by him, like the judges? The apostle, therefore, ought, if the Reviewer is right, to have said, "Obey the supreme magistrate in

things indifferent, and submit yourselves, for he watches for your souls as one that must give account." We acknowledge no authority in our churches but that of Christ, the head of the church, and of his ministers proclaiming his commands. The obedience, also, required by the apostle is not in things indifferent, but in things essential; for the apostle says, — "they watch for your souls, as they that must give account;" But the Reviewer says, that the king is only the temporal head of the church of England, and intimates that he is no more the head of it than a variety of persons in Dissenting congregations are of those congregations. To which we reply, If there be any dissenting congregations who surrender their christian liberty, we will not attempt to justify them. At the same time it cannot be denied that a wise man, whether called to the chair, or wherever he be, will and must have influence; and this is as it should be. Even the apostle, the same apostle who commands Christians to stand fast in their christian liberty, said to the Corinthians, "Is it so that there is not a wise man among you?" But the Reviewer will have it that the king is only the temporal head of the church of England. But is this indeed the case? Has not the king power to excommunicate, and to readmit into the church, in opposition to all the clergy; nay, to excommunicate an archbishop? Has he not the sole right of declaring what heresy is? Did not the two houses of convocation censure several propositions in Mr. Whiston's books, and send a bishop to the queen with this censure for her assent? She promised to consider of it; after this two bishops were sent to receive her pleasure; the paper was lost; another was sent; she sent no answer; and there it ended. If the Chapter do not choose the person nominated by the king for bishop or archbishop, in twelve days, does not the right of choosing him devolve to the king? Are not the Irish bishops appointed by letters patent? Does not the second canon excommunicate every one who shall endeavour to extenuate the king's authority in eccle-

siastical cases, as it is settled by the laws of the kingdom? If any person shall affirm that it is lawful for the order either of ministers or laics to make canons, decrees, or constitutions, in ecclesiastical matters, without the king's authority, and shall submit to be governed by them, is he not, by the twelfth canon, *ipso facto* excommunicated? Is it not in the power of the king to keep any bishoprick vacant? Was not Oxford, under Elizabeth, without a bishop for twenty-two years? Did not the Parliament (temp. Ed. VI.) dissolve the bishoprick of Durham; and did not Mary restore it? The articles say, "The Church has power to decree rites and ceremonies." But who has this power? Has every bishop in his own diocese?" We answer, No. Have the Dean and Chapter? No. Have a few bishops in convocation? No. Have all the bishops in convocation? No. Has the lower house of convocation? No. Have both houses united? No. Have the king and parliament? Yes. Who is then the *spiritual* head of the church? Let the Reviewer answer.

The Reviewer charges the Catechism with a misapplication of scripture. He says, "The right of every man to frame a church for himself is proved by this text, Philip said unto Nathanael, come and see."

This is a gross misrepresentation. If every man were to frame a church for himself, it would contain only one person, which is an absurdity. In the Catechism, however, nothing of that kind is said. The words are these, "The apostles urged it upon their hearers to examine and judge for themselves," that is, in affairs of religion. And did not Philip urge this, when he said to Nathanael, Come and see? He adds, "The duty of dissenting from an established christian church is confirmed by the refusal of the three Hebrews to worship a golden image!" This misrepresentation is equally unfounded with the former. The only thing for which this text is quoted is to prove, that there have been wise and good men who have refused to conform to the established religion. He further says, that the Catechism states, "The discipline of the Church

of England is condemned by the declaration of our Lord—In vain they do worship me, teaching for doctrines the commandments of men.” To which we answer. This also is a misrepresentation, and is intended to make the author appear ridiculous. Nothing is said in this part of the Catechism about discipline.

As to the exultation expressed by the Reviewer, we remind him, that when any one triumphs without cause, he disgraces no one but himself. Thus it is here. The Catechism having said, “The Jewish Church was doubtless national, and established likewise; but not by the power of the Civil Magistrate, but by Jehovah, who was its King and Lawgiver:”—the Reviewer adds, “or in other words, its Civil Magistrate! This unhappy reasoning is guilty of suicide; and being come to this untimely and lamentable end, we hope its fond parents will afford it, as soon as possible, a quiet interment!”—What then,—are the kings of England, of France, of Spain, and of Portugal, the Lords of Conscience, like Jehovah, the Head of the Jewish Church? And is that great Being to whose authority, and to that alone, in religious matters, Protestant Dissenters bow, to be degraded to a level with a mere Civil Magistrate? Only prove that the national religion in any country has been established in it by the power of Jehovah, and endowed by him, and we will immediately conform to it. Thus perishes this short-lived exultation, and we may entreat the Reviewer, instead of singing a funeral dirge over the Catechism, to sing it over his own miserable cause, which stands in need of so miserable a defence, and which is disgraced by so miserable a triumph!

He next charges Mr. Palmer with misquoting. He cannot conceive how the misquotation of “his” resurrection to eternal life—instead of “the” resurrection to eternal life, can be otherwise than wilful. Answer. 1. We have examined only two Common-prayer Books, and one of them entirely omits the word “the”: it is, therefore, not improbable that Mr. Palmer’s edition contained the word “his.” 2. Be

that as it may, there was no temptation to misquote, since, if the word “his” was not in his prayer-book, the thing itself was in it. “Forasmuch as it hath pleased God of his great mercy to take unto himself the soul of our dear brother here departed,”—and again, “to deliver this our brother out of the miseries of this sinful world,”—“we, therefore, commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of—resurrection to eternal life” in one of the editions, and of “the resurrection to eternal life” in the other, but incapable of any other construction than “his resurrection to eternal life” in both. But 3. What are we to think of the Reviewer’s consistency, who, on discovering this slight variation, by which the meaning is not at all affected, triumphantly says, that “the quotations in this book are never to be trusted,” and yet, in quoting from Dr. Newman, he himself alters the word “unjustly” to “most justly?” for he quotes Dr. Newman as saying, “For certain political reasons, he very justly” [that is, Oliver Cromwell very justly] “refused a legal toleration to the Episcopalians.” But what are Dr. Newman’s words? They are as follows,—“Though, for certain political reasons, he *unjustly*” [unjustly in Italics] “*unjustly* refused a legal toleration to the Episcopalians, their assemblies were connived at, and several of their ministers allowed the exercise of their office, without the fetters of oaths or subscriptions.”

Now I would ask the readers of the British Review, what confidence they can place in a man, who, in his quotation, alters the word “unjustly” to “very justly?” It cannot be replied, as in the case of Mr. Palmer, that it might stand so in the edition which he consulted; for the very edition lay open before him, (Dr. Newman’s edition,) in which it is printed, “he *unjustly* refused, &c.” Neither can it be said, as in the case of Mr. Palmer, that the meaning is the same either way; for to inform the world that Dr. Newman justifies (instead of condemning, which he does,) Oliver

Cromwell's intolerance, cannot fail to fill the readers of the British Review with indignation, when they find how grossly they have been imposed upon. Nor will they think us too severe when we say, "What shall be done unto thee, thou false tongue?"

The Catechism had charged the Church of England, with reading, on the 30th of January, "*portions of scripture relating to the sufferings of Christ, as applicable to*" the royal martyr. The Reviewer to prove this "a heavy charge, neither christianly nor courteously expressed," says, the 27th chapter of Matthew, a part of this service, was unquestionably read as the second lesson in the morning service of the 30th of January by Dr. Juxon, before the King's execution: and then adds, "This false charge of profaneness, uttered in very coarse language against the purest church in Christendom, is indeed very '*shocking*.'" Now we request the reader to procure a Common-prayer book, and read the part of the service for the annual commemoration of "the Martyrdom of the Blessed King Charles I." beginning with "Righteous art thou O Lord, &c." and we are persuaded, if he have not the feelings of a high-church reviewer, he will call it most "*shocking*."

There is this important difference between the two cases. Mr. Palmer has only filled up the meaning; whereas the Reviewer has reversed it, and that without the enviable alternative which he offers to Mr. Palmer, of wilfulness or ignorance.

We pass over the malignant and contemptuous language with which this scandalous review is replete,* and shall close with the following quotation from the inferences at the end of the Catechism, which

proves how grossly the worthy editor has been insulted and defamed by this *true* churchman.

"Protestant dissenters should also be grateful to their civil governors, the king, and those in authority under him, through whose clemency they enjoy advantages; (though no other than their natural right,) far superior to what their ancestors enjoyed in former reigns; and to testify their gratitude by approving themselves good subjects, endeavouring to promote the prosperity of their country, and preserve its peace, with a due regard to the liberty of the constitution.

"They ought to be steadfast in their adherence to the cause of Non-conformity, zealous in maintaining the great principles of it, and liberal and active to support and increase it, by all such methods as are consistent with peace, liberty, and charity; still making it appear that their zeal is principally directed to the cause of practical godliness, and the interest of Christ at large, even in that church from which they dissent.

"They should love good men of every name, and rejoice wheresoever 'Christ is preached, and God is worshipped in spirit,' though the mode be different from their own, making all proper allowance for the prejudices of education, which often have too great influence on the best of men. But a true Catholic spirit does not require men to give up their own principles, or be indifferent to the support of them; nor ought we to conform to unscriptural modes, or submit to human impositions, merely because they are approved by many whom we believe to be eminent for piety, or to hold the fundamental doctrines of the gospel."

We wish from our hearts, that the tirade, with which the Reviewer concludes his article respecting this "perfection of beauty," the established church, were all correct: but it will require more argument than he has employed to convince dissenters that "her government is according to primitive truth, and her discipline, the result of practical wisdom." While she "teaches for

* The Reviewer says, in a note, "Dr. Newman recommends to young dissenters the perusal of Socinian books." This note is equally malignant and untrue. A book may be written by a Socinian, and yet not be a Socinian book. Are Rollin's Ancient History, and Fenelon on Eloquence, popish books? Or will the Reviewer call Whiston's Prælectiones Physicæ-Mathematicæ, an Arian book?

doctrines the commandments of men," and demands implicit obedience to human authority in matters of conscience, they will continue firmly to say, and to act accordingly; "Whether it be right in the sight of God, to hearken unto you, more than unto God: judge ye."

An Address on the State of Slavery in the West India Islands, from the Committee of the Leicester Auxiliary Anti-Slavery Society. London: Hamilton, 8vo. Pp. 28. Price 1s.

THIS elegant and energetic Address is attributed to the pen of the Rev. Robert Hall, and certainly contains internal proof of its genuineness: as the same manly dignity, and evangelical fervor, are prominent as in most others of his works. Though our limits will not admit of an extended review, we must find room for a few extracts.

Speaking of slavery, in our West India colonies, "as far less tolerable than that which subsisted in Greece and Rome, during the reign of Paganism," the writer says,

"The only time ordinarily allowed for cultivating their small provision grounds, is the day which the laws of all christian states have devoted to rest. On that day, instead of being assembled to listen to the oracles of God, and to imbibe the consolations of piety, they are necessitated to work for their living, and to dispose of the produce of their labour at the public market: the natural consequence is, that the far greater part of them are as ignorant of the first principles of Christianity, as though they had remained in the land of their forefathers." P. 10, 11.

The aggravation of the cruelty of the system is represented by the consideration, that "its unhappy victims have not been exposed to it as the punishment of crime, but by the violence of ruffians:"

"It was the grasp of the marauder and the assassin, hurrying away his victims, amidst shrieks of horror and the piercing accents of despair, which prepared these scenes of woe. These, and the descendants of these, are the

persons who compose the black population of our islands. Their number is computed, at present, at 800,000; and, if we direct our view to that portion of the British dominions, or behold the shocking spectacle of nearly a million of our fellow-subjects, with no other imputation than that of a darker skin, doomed to a condition, which, were it assigned as the punishment of the greatest guilt, would be accused of immoderate severity; we behold these children of nature, for the purpose chiefly of supplying us with the ingredient which sweetens our repasts, compelled by men, who call themselves Christians, to exhaust to its dregs, a more bitter cup than is usually allotted to the greatest adepts in crime." P. 14, 15.

We believe few of our readers are acquainted with the following facts, in proof of the folly of the system of colonial slavery; little do they imagine, how much per pound their sugar actually costs them! Mr. Hall says,

"Indeed there cannot be a more cogent proof of the folly of pertinaciously adhering to the present system, than the acknowledged inability to sustain a competition with the growers of sugar in the East Indies. In order to raise the price of East India produce, so as to enable the planter, in the West, to keep the market, an extra duty is imposed to a large amount, and the people of England are obliged to pay upwards of two millions a year more for that article, than would be necessary if a fair competition were allowed; in other words, the inhabitants of Great Britain are assessed to the amount of more than two millions annually, for no other purpose than to maintain the slave system in the West Indies; and in, opposition to the dictates of humanity, the precepts of religion, and the principles of political economy, and impartial justice, we contribute more to perpetuate our own disgrace, than it would be deemed prudent to bestow in the purchase of the greatest blessing. All our plans of domestic improvement, joined to all the efforts which we make for the diffusion of religion and virtue in foreign nations, our schools, our Bible societies, and our missions, justly considered as the peculiar glory of the age, costs us a mere scantling, compared to what is annually devoted to that very pious and benevolent object, the perpetuation of slavery in

the West Indies;—we throw mites into the treasury of the sanctuary, and heap ingots on the altar of Moloch." P. 22, 23.

Happy shall we be to contribute, in some degree to prevent the nation from "continuing passive spectators of a system, which inflicts interminable degradation and misery on 800,000 of our fellow-subjects." To do so will be deeply to partake of the guilt. "Surely," says Mr. Hall, "the good sense of the nation will at last awake to a perception of this flagrant enormity, and express its impatience at the ignominy and injustice of such an assessment," [of two millions a year] in that firm and constitutional tone which the legislature will not despise,—they form an integral part of the British dominions, and woe to that nation which extends its power to those, from whom it withholds its justice." P. 24, 26.

We feel persuaded, that, if proper steps be taken to put the British public, especially the evangelical part of it, in motion, that they will simultaneously "second the movements of government in this just enterprise." Another grand battle between Michael and his angels, and the Dragon and his angels,* will soon be fought in the British senate: when those who are contemptuously called "saints" by the antichristian West India slave holders, will be sure to triumph, because God is on their side. Is not this a measure which demands imperiously from every dissenting and methodist congregation in the kingdom, a respectful, but firm petition to the legislature. Let us pray the two Houses of Parliament, that they will speedily adopt such measures, as, in their wisdom, they may think most suitable, to put a final termination to the degrading evils of slavery in all the colonies under the dominion of Great Britain. These petitions, if written legibly on parchment, or strong writing paper, as emanating from the Protestant dissenters of—— in the county of——, and the friends to the Abolition of Slavery in our colonies, most re-

spectfully signed, and a few signatures well written will be sufficient: the petitions, thus signed, may be put into the hands of honourable members of both Houses of Parliament. This, we are of opinion, should be immediately undertaken, and the influence of the minister, and deacons, or managers of congregations, is all-sufficient for the purpose. To sleep now, will be to sin against God, and to incur the guilt of Joseph's brethren, who said, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear."

LITERARY INTELLIGENCE.

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The Rev. F. A. Cox's Answer to the Rev. Greville Ewing's Essay on Baptism.

* Rev. xii. 7.

Intelligence, &c.

DEMARARA.

WE learn, with inexpressible gratification, that the sentiments we expressed last month, on the subject of the prosecution of Mr. Smith, the Missionary at Demarara, that the sentence of the Court-martial, which condemned him to death, would be remitted by his Majesty, have been fully realized. This act of grace has been accompanied with a condition, that Mr. Smith shall not continue at Demarara, nor visit any other of the West India Islands: a stipulation which may perhaps have been dictated as much by regard to his personal safety as by any other consideration.

Stepney Academical Institution.

THE Annual Meeting of the Stepney Academical Institution was held on Tuesday Evening, January 20, at the King's Head, Poultry.

The Report stated, that, during the past year, the applications for the enjoyment of the Society's patronage have been unusually numerous, and that no fewer than *ten* young men have been admitted. Such indications of an improved state of feeling among our churches are highly gratifying, and encourage the hope that the period is not far distant when hostility to an educated ministry shall no longer exist.

Since the last General Meeting, five students have left the Academy, having severally completed, or nearly so, the term of four years. Mr. David Davies has been ordained co-pastor of the church at Evesham, Worcestershire, where his colleague, the Rev. Mr. Butterworth, has laboured more than half a century. Mr. Tomkins is pursuing his studies at Edinburgh. Mr. William Davies is supplying the church at Hailsham, Mr. May is at Amer-sham, and Mr. Hatch is preaching at Melksham, Wilts.

There are, at present, *twelve* students in the Academy at Stepney. Besides these, *six* young men are under the care of the following ministers:—the Rev. Messrs. Gray of Chipping Norton, Anderson of Dunstable, Pryce of Aston, and Hemming of Kimbolton.

The Mathematical Department is filled by Mr. J. I. Downes. A recent

examination of the students, kindly conducted by Dr. Gregory, gave great satisfaction. Dr. Gregory's opinion being, as stated in his Report to the Committee, that the Mathematical instructions have been "judiciously given, attentively received, and diligently improved."

The thanks of the Meeting were voted to several friends, who have presented valuable books to the Society. In proposing the Resolutions, interesting addresses were delivered by the Rev. J. Hughes of Battersea, Mr. Newton Bosworth, and other gentlemen.

Subscriptions and Donations will be thankfully received by the *Treasurer*, Joseph Gutteridge, Esq. Camberwell; by the Rev. S. Young, at the Academy, Stepney; by the *Secretary*, the Rev. J. M. Cramp, Chapel-place, Long-lane, Southwark; and by any member of the Committee.

Test and Corporation Acts.

As this subject is likely again to engage the attention of Protestant Dissenters, the following quotation from the speech of Mr. Canning, on Thursday the 20th ult. will throw considerable light upon the measures which his Majesty's Government intend to adopt. Mr. Canning evidently thinks that as the Annual Bill of Indemnity relieves from the *penalties* to which Protestant Dissenters are exposed, who fill offices under Government, or in Corporations, they need not be concerned about the implied *obloquy* which is cast upon their *principles and characters*: a sentiment which many honourable minds cannot admit. It seems, too, that whatever is designed to be done by the Government for the Roman Catholics, will be also done for the Protestant Dissenters. We must wait for further light as to what is intended by "the removal of the whole or part of the bars or disabilities." Let us devoutly wish, that these may include the removal of the *sacramental test*, the disgrace to our nation, the snare for weak consciences, "the picklock to a place," which ought not to remain any longer upon our Statute-book. Whatever petition may be presented by Protestant Dissenters upon

this subject, ought to make this wicked device a prominent feature of its complaint and remonstrance. On a question, respecting the Irish Roman Catholics, not having been admitted to offices to which they were eligible by the Act of 1793, Mr. Canning is reported thus to have expressed himself:

“Others besides Roman Catholics were not eligible to certain offices, and what was the remedy applied by Parliament? *An Annual Indemnity*—He was as anxious as any honourable member could be, to remove those bars which impeded as well the right of the Crown, as the hopes of a very large proportion of his Majesty's subjects; but *whenever the whole or part of those bars or disabilities should be removed*, it would be his wish that there the matter should rest; and the question of eligibility being fully or partially admitted, that the question of election should not be introduced.”

Thames Rivermen Society,

For Promoting Religion among Barge-men, Watermen, Fishermen, and other Rivermen; visiting and relieving their Sick Widows and Distressed.

President, WM. THOMPSON, M.P.
Alderman.

THE first Anniversary of the above Society was held on Wednesday, 10th of December, at the City of London Tavern. In the absence of the President, who was unavoidably detained in the country, the chair was taken by Mr. Alderman Key, who shortly addressed the Meeting, and called upon the Secretary to read the Report. The retrospective view of the proceedings of this Institution during the past year, was highly gratifying to its friends, who filled the large room at an early hour.

The various classes of rivermen, with their families, inhabiting the banks and living upon the Thames, are estimated at 60,000 souls, for whose spiritual welfare no society but this exists.

The various resolutions were proposed by the following reverend gentlemen:—Rowland Hill, J. Drake, S. Neale, G. C. Smith, A. Brown, A. Cowell, N. E. Popplewell, N. E. Sloper, W. F. Platt, C. Wyatt, with Mr. West, of the Society of Friends.

Notwithstanding the Meeting was

prolonged until a late hour, the numerous audience departed, expressing themselves gratified with the high treat (as the worthy Chairman stated) they had received from the proceeding, and the increasing prospects of usefulness before this Institution. It is proposed to publish the interesting speeches delivered on this occasion by the various gentlemen who addressed the Meeting, with the Report, Plan of the Society, &c. &c.

Births and Deaths within the City of London and Bills of Mortality, from December 10, 1822, to December 17, 1823.

CHRISTENED.

Males.....13,945 } In all, 27,679
Females...13,734 }

BURIED.

Males.....10,455 } In all, 20,587
Females...10,132 }

Whereof have died,

Under 2 years of age	5905
Between 2 and 5	1937
5 and 10	757
10 and 20	757
20 and 30	1375
30 and 40	1764
40 and 50	1902
50 and 60	1932
60 and 70	1874
70 and 80	1592
80 and 90	680
90 and 100	105
A hundred	4
A hundred and two	1
A hundred and seven ...	1
A hundred and nine	1

The Burials this year are 1722 more than in the year 1822.

There have been executed within the bills of mortality 22—only 14 have been reported as such.

Registers of Births, &c.

CONSIDERABLE agitation having been excited by the discussion of the above subject, in a pamphlet advertized on the cover of our last number, as if there were no value to be attached to the Dissenting Registers; we express our earnest hope, that no persons, belonging to our congregations, will think it necessary to procure baptism for their infants at the parish churches, for the purpose of obtaining a legal registry for them.

Those who attach any importance

to a good reputation, or a good conscience, will surely not be betrayed into conduct so inconsistent with their Christian character. EDITORS.

ON January 21, 1824, the Rev. C. Woollacott (formerly of Modbury, Devon,) was publicly recognized as the pastor of the church in LEWISHAM-STREET. The service commenced by the Rev. Mr. Dunn, [Independent] reading the scriptures and prayer. Mr. Ivimey delivered an introductory discourse, designed to shew, by a brief history of the princi-

ples of dissent, that, from the time of Wickliff, there had been numbers of persons, who, by their sentiments, respecting the sole headship of Christ in his Church, had been prevented from uniting themselves to the established church. Mr. Woollacott gave a good confession of his faith. Mr. Upton prayed the ordination prayer; Mr. Davis of Walworth gave the charge, founded upon 2 Tim. ii. 1; Mr. Pritchard addressed the church from 1 Cor. xvi. 10; Messrs. Wilmshurst, Cowell, and Stollery [Independent] engaged in prayer. There is a pleasing prospect that this church will enjoy peace and prosperity.

*"O that I had wings like a Dove,
for then would I fly away and be at
rest."*—Psalm lv. 6.

THE souls that to Zion are bound,
Great troubles must meet on the road;
And dangers attend them around,
Ere they reach to their happy abode:
When I look to that mansion above,
And think on the saints that are blest,
I sigh for the wings of a dove,
To bear me away to my rest.

When Satan would tempt me to sin,
And lead me astray from my Lord,
How hard is the contest within,
Till he strengthen my soul from his word!

O when will my Saviour remove
This soul that is daily oppress;
And grant me the wings of a dove
To fly to my heav'nly rest?

When pain and disease bring my flesh
To the verge of the dark and cold
grave,

How happy will be my egress,
Since a mansion in glory I have!
I'll rest on the arms of thy love,
In Jesus's righteousness drest,
And pray for the wings of a dove,
To carry my soul to its rest.

O then with what wonder I'll gaze,
And adore the perfections of God,
And through vast eternity praise
The merits of Christ and his blood!

No more shall I wander or rove,
Or sorrow e'er enter my breast;
Nor need the kind wings of a dove,
For then shall my soul be at rest.

SYDNAS.

LINES,

*In answer to Query in the Magazine
for November, Page 465.*

Dost thou believe thyself to be
Of sinners great and chief;
And in thy wicked heart can see
No comfort or relief?

Dost thou repent with heart sincere,
And from temptation flee?
Does sin before thine eyes appear
Thy greatest enemy?

Dost thou in Jesus Christ believe,
And on his grace rely?
Dost thou the truth of God receive,
And at his footstool lie?

Then Jesus died to set thee free,
And cancel all thy sin;
Go thou thy way, baptized be,
And follow ONLY HIM.

J. B.

Late of Maidstone.

Calendar for March.

6. Moon passes Saturn IX. 45 morn.
8. Ceres south IV. 36 aft. Altitude 59°. 27'.
9. Moon passes Jupiter I. 15 aft.
15. Full Moon V. 37 morn. Too far south to pass through the Earth's shadow.
16. Moon passes Mars III. 15 morn.
22. Herschel south VII. 1 morn. Altitude 15°. 30'.

25. Earth (as to longitude) between the Sun and Mars, IV morn.
27. Moon passes Venus VII. aft.
29. Moon passes Mercury X. 15 morn.
30. New Moon III. 2 afternoon. Too far north to cast her shadow on the earth.

Irish Chronicle.

WHEN Mr. Ivimey was at Norwich, in October last, for the purpose of collecting in aid of the Irish Society, he gave some account of its proceedings at the Norwich Bible Society, in St. Andrew's Hall, and, subsequently, in the old Library Room, which was kindly lent by the Mayor for that purpose. The statement made, at the last meeting, having been published in the Norwich Mercury, of the 18th of Oct. drew forth, in the same paper, of the 25th, a very angry letter from the Rev. Mr. Carr, a Roman Catholic priest. To this Mr. Ivimey replied, mentioning, in confirmation of his assertion, that "the scriptures were withheld from the people by the priesthood in Ireland," that a Mr. T. Bush, one of the Society's Irish readers of the scriptures, had been recently violently turned out of the chapel at Scariff, by the Rev. D. Vaughan, because he would not promise him to discontinue his employment. This produced another letter from Mr. Carr, enclosing one from Mr. Vaughan, which were also published in the same paper. For the purpose of vindicating their Secretary from the foul imputation of uttering falsehoods, in regard to the number of children in the schools, &c. &c. the Committee deemed it advisable to send the following statement and copies of letters, to the editor of the Norwich paper, which were published January 24, 1824. As they thought it probable these transactions would prove eventful in the history of the Society, they considered it proper to make their friends acquainted with them, whilst they recommend it to their attention, that the worthy men, the Irish readers, to whom the letters relate, will need an interest in their most fervent supplications, that God may "hide them as in the secret of his pavilion, from the strife of tongues," and protect them from all the dreadful consequences which may result from a superstitious rabble, when stimulated by persons of influence to attempt their injury, and perhaps, their destruction. The letter signed "William Read," is written by the father of Sir John Read; who is also a Protestant

clergyman and magistrate, and who lately very narrowly escaped assassination.

The Rev. Mr. M'Kaag, who fearlessly preaches in Ballina, in the north-west of Ireland, has a congregation of four hundred persons, who assemble in a large store-room which he has hired at twenty pounds per annum. It is believed there are many tokens of the divine blessing upon, and protection over, all the agents of the Society.

BAPTIST IRISH SOCIETY.

Extracts from the Minutes of the Committee, held January 6th, 1824, at the Baptist Mission House, Fen-court, Fenchurch-street — William Burls, Esq. Treasurer, in the Chair, Twenty Members of the Committee being present, including the two Secretaries.

"THIS Committee, having learned that a correspondent of the Norwich Mercury, the Rev. Mr. Carr, has ventured to call in question the statement made by their Secretary, the Rev. Joseph Ivimey, respecting the number of children educated in the various schools supported by this Society, and that Mr. Carr has also procured the insertion of a letter from the Rev. D. Vaughan, Parish Priest of Scariff, in the county of Clare, containing similar insinuations,

Resolved unanimously,

1.—"That a statement made from the quarterly reports of their Superintendents of the Schools up to Christmas last, just received, be transmitted to the editor of that paper.

2.—"That, of these numbers, a very small proportion are the children of Protestants.

3.—"That, from letters just received, it fully appears that the statement made by Mr. Ivimey, of the manner in which Thomas Bush, a schoolmaster and Irish reader employed by the Society, was turned out of the Roman Catholic chapel at Scariff, by the Rev. D. Vaughan, was strictly correct."

ABSTRACT OF REPORT.

22 Schools in the counties of Clare, Galway, city of Limerick, and Nenagh, in the county of Tipperary	1067
62 Ditto in the province of Connaught	6582
5 Ditto in the King's and Queen's counties	390
4 Ditto in the county of Cork ..	253
2 Ditto at the Hills near Thurles ..	230
1 Ditto at Gany-Hill	160
	8682

No. 1.

*Extract of a Letter from the Rev. Sir John Read, to the Secretary, the Rev. Mr. Ivimey, dated,
Moynoe House, Scariff,
6th January, 1824.*

MY DEAR SIR,

IT is particularly gratifying to me to be enabled to report to you the flourishing condition of the several schools in my neighbourhood, (notwithstanding the determined and vigorous exertions of some of the Popish priests) who have exerted every influence to annihilate the useful endeavours of your Society, who were the only persons that stepped forward to afford education to the wretched poor of this benighted county.

I am rejoiced to say that the schoolmasters and Irish readers, have all to a man, stood to their posts firm and undismayed, and have by their steady good conduct, disappointed and baffled those enemies of your Schools. Indeed the Irish readers have done more than I could at all have expected, and the poor ignorant unlettered adults now, have more than a superficial knowledge of the holy scriptures: and such has been the result of priestly opposition and impiety, that many have entirely seceded from Popery; and I perceive a strong inclination is manifested by others to follow their example.

I think more Readers could be usefully employed: as a specimen of the religious feeling of some of your Teachers, I enclose Copies of Letters addressed by them to the Priests, which are indeed far better than could be looked for from persons in their line. I am confident it will be desirable to publish these, and I recommend that copies of them should be widely circulated.

I am, my dear Sir,
Your very obliged and faithful servant,
JOHN READ.

*Rev. Joseph Ivimey, Secretary
Baptist Irish Society, London.*

(COPY)

No. 2.

Scariff School, Dec. 29, 1823.

SIR,

Having called at Moynoe House two or three times this week past, expecting to have an opportunity of seeing you, to acquaint you with several occurrences relative to my son's school, at Moynoe, but having not seen you, I make bold to address your Honour by letter, acquainting you that Priest Vaughan has not in the least abated his rigour in persecuting the Scariff and Moynoe Schools; notwithstanding all his exertions, I have the gratification to acquaint your Honour that these schools are every day prospering, and more likely to flourish the ensuing year than ever; for the people in general say they find themselves very much aggrieved by prohibiting their children from attending the schools established in these parishes, under your Honour's patronage, as knowing that no prejudice could prevail where you were concerned; and that they are determined not to suffer themselves to be swayed any longer by his tyrannical authority. Then, Sir, when all his efforts to suppress our schools failed, he devised another expedient, by going to Michael M'Carthy, from whom my son held the house in which he taught the Moynoe school, since his commencement as master thereof, and peremptorily commanded him, under pain of incurring his marked displeasure, not to presume letting his house in future to my son, for the use of Moynoe school; and accordingly M'Carthy has given me notice to procure another house for my son's school, alleging that he did not wish to incur the indignation of his clergyman.

Consequently I take the liberty of addressing your Honour on this occasion, (as on all other similar occasions,) well knowing the lively interest you take in the welfare of the schools established here under your patronage, hoping that your Honour will be pleased to procure a house for the Moynoe school, for the ensuing season, or obtain aid to build a permanent school-house, wherein the Moynoe school could be conducted, in spite of all opposition and malice.

I have the honour to be, Sir,
Your most obedient humble servant,
(Signed) LAU. GUERIN.

*To the Rev. Sir John Read,
Moynoe House.*

P. S. I have been just now informed that Priest Vaughan received a letter from a priest at Norwich, censuring his conduct for ill-treating and turning Thomas Bush (the most active of our Irish readers) out of the chapel at Scariff; but Priest Vaughan (as I am told) has endeavoured to palliate his misconduct, by alleging that it was to protect Bush from the wrath of the people that he turned him out of the chapel; but I assure your Honour it was not the case, for the congregation seemed highly displeased with the priest's conduct, and applauded Bush's zeal and fortitude.

L. G.

(Copy.) No. 3.

REV. SIR,

Indeed I learn with very great regret the opposition given by you to the education of the poor in this neighbourhood, the more so as I looked upon you as a man of learning, good sense, and a philanthropist, and a man who must well know that the use of proper books will lead youth to perceive the errors of his fellow-countrymen, and will teach the mode of raising himself above their miserable condition by the honest efforts of well-directed and persevering industry.

The fears of those who wish to put down education, and are weak enough to imagine they have the power, are not without precedent.

Similar alarms were excited by the invention of printing, and the Vicar of Croydon, in a sermon at Paul's Cross, in the reign of Henry the 8th, declared, "either we must root out printing, or printing will root us out."

These are the fears of *imposture*—these are the apprehensions of those who hate the light, because their deeds are evil.

On searching ancient Ecclesiastical History we find that the primitive Christians took all possible care to accustom their children to the study of the sacred scriptures, and that they erected schools every where for the purpose of instructing them in the doctrines of their holy religion; for an interesting and accurate account of the several Eastern schools, I refer you to Assemanus *Biblioth. Orient. Clem. Vat.* As this book is scarce, I shall give an extract from the *Dissertation de Syriis Nestorianis*: "Ab ipsis fidei Christianæ primordiis Scholas fuisse Hierosolymis, Antiochiæ, Alexandriæ, et in aliis, præcipuis Palestinæ, Sy-

riæque ac Mesopotamiæ ecclesiis, tum divina auctoritas in Actibus Apostolorum, tum Ecclesiastica Historia manifestum facit; Erant autem, inquit S. Lucas in ecclesia quæ erat Antiochiæ prophetæ et doctores. Act. xiii. 1. Et S. Paulus in epistola ad Ephesios, Cap. iv. 11, inter sacra nascentis ecclesiæ munera, doctores commemorat, quoque in Epistolis ad Cor. et ad Timotheum;" nor were these schools confined to the great cities, but, in every town and village there were teachers who instructed the faithful in the doctrines of the scriptures; this we learn from Eusebias, that Dionysius, the Bishop of Alexandria, when endeavouring to put down the Millenarian heretics in the province of Arsinois, called together the Presbyters, and the preachers of the Brethren in the villages. From the disputations which I have already quoted, it appears that the sacred scriptures were the subjects of instruction in those schools, "Id Clericis Menachis Monialibus fidelibus larii et in more fuit et a patribus Prescriptum." To the same effect we have the authority of Sozomen, speaking of Eusebius Emmesemus, B. 3. C. 6. He adds, it was the custom at Edessa, that the sacred scriptures should be taught in schools. We have also the further commands of his late Holiness, Pius 7th, in a rescript addressed by him to the Vicars Apostolic of Great Britain, (dated at Rome, 18th of April, 1820,) commanding the reading of the holy scriptures.

This being the fact, it will be in vain for to attempt to oppose the orders of your church; and these recorded customs, which cannot be innovated by you, if you do not rebel against an authority you have sworn on the holy gospels to obey; desist, therefore, your useless opposition, and search the scriptures, which are able to make you wise unto salvation, through faith, which is in Christ Jesus.

I am, Rev. Sir,

Your obedient servant,

AMICUS JUVENTUTIS.

To the Rev. D. Vaughan,
P. P. Scariff.

Testimonial to the Character of Thomas Bush, since received.

"I do certify that I have known Thomas Bush, (Irish Reader to the Baptist Society,) since a child. He has always conducted himself with the

greatest propriety, and as a strict, honest, upright, and peaceable man; and from what I have heard, I do believe that he did not make use of any improper language to his parish priest, Mr. Vaughan, to authorize his putting him out of his chapel. I have heard some of his congregation censure him for doing so; inasmuch as that numbers of them, I am told, flocked round Bush, within a few yards of the chapel door, to listen to him while reading a portion of the Irish Scriptures, after he was turned out of the chapel by the priest.

“WM. READ,

“Rector and Prebendary of
Tomgrany.”

“Tomgrany Glebe, Jan. 27, 1824.”

From an Irish Reader.

Boyle, Jan. 21, 1824.

SINCE my last Journal, I spent most of my time on a tour through the counties of Letrim and Sligo, and together with seeing all the schools on my way, I have exerted myself, as far as in my power lay, to read the word of God to every one who was willing to hear; and, beginning at the town of Sligo, I met an old acquaintance of mine from Liney, who was rejoiced to see me, and reproved me very much for not going to see him whenever I pass through the county. “Oh!” said he, “the Testament you gave me, together with what you told me about the all-sufficiency of that salvation wrought by the friend of sinners, Christ Jesus, has made such an impression on my mind, that I never shall forget it; for I plainly see from the Testament that what you told me is the truth. I never since went to mass, and I am resolved never to go near.” He also told me of a brother of his, who was listening to me at the different times I called at their place; that he is as much attached to the Testament, and sees the truth of the gospel as well as himself; and more so, though he is a cripple, confined to his bed these many years back. I have seen another instance of the power of the word of God in a young girl, who was for some time at one of our schools, and she committed a good many chapters in the New Testament to memory. A few days ago a sister of hers died, and when the priest came to anoint her, “Oh!” said the little girl, “Mary, if you would believe one passage of the Holy Scriptures that I

would read for you, you would not place any confidence in what the priest could do.” So she read the following passages: “This is the stone which was set at nought of you builders, which is become the head of the corner;” and “there is no other name given among men whereby we may be saved, but the name of Jesus Christ;” and many other remarks she made to her sister on this subject; so that, from this, and many other such instances, we may look forward with expectation that the rising generation will praise God and bless the Society.

From the Rev. J. M’Kaag to Mr. Ivimey.

Ballina, Jan. 20, 1824.

My Dear Brother,—With pleasure I take up my pen to inform you of our welfare, and the prosperity of the cause of truth in this neighbourhood. You heard that the place in which we met for divine worship contained 200 persons, which in the end was too narrow for us; therefore we have taken a granary in the town, 60 feet in length, which is crowded to the doors every time we meet in it—it contains 400 persons. By next month you may expect to receive a full account of the state of the schools; for the present permit me to return my unfeigned thanks to you and the Committee, for your very laudable and christian conduct towards

Your humble and unworthy servant,

JOHN M’KAAG.

The following Subscriptions have been received.

£ s. d.

Collected at Bath, by Mr.
Pritchard.

At the Rev. Mr. Porter’s at			
Bath	7	15	7
The Bath Auxiliary, on Be-			
half of the Baptist Irish			
Society	12	15	2
Sundry Subscriptions	7	8	6

Collected at Frome, by Do.

At the Rev. Mr. Murch’s ..	8	0	0
At the Rev. Mr. Saunders’	11	0	9

£47 0 0

* * * Other subscriptions, received the last quarter, will be acknowledged in the next Chronicle.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

CHATHAM.

THE Tenth Anniversary Meeting of the Chatham Juvenile Missionary Society, was held at Chatham, November 21, 1823; when it was unanimously resolved to devote a portion of their funds to the support of a Native Female School at Serampore, to be called "The Chatham Union School." The Meeting was respectably and numerously attended, and much interest was excited by the information given, as to the state of female society in India. Capt. Pudner, Honourable East India Company's Service, was in the Chair. The Rev. Messrs. F. A. Cox, J. Campbell from Kingsland, J. Slatterie, R. Oxlad, together with Major Watson, Lieut. McArthur, R.M., Capt. Fabian, R.N., and other gentlemen, addressed the Meeting.

Monument to the Memory of Mr. Ward.

THE friends connected with the Chapel in George-street, Hull, (where Mr. Ward was baptized,) are very desirous to erect a monument to his memory within their walls. It is supposed that about £30, in addition to what may be raised on the spot, will be sufficient for the purpose, and we have been requested to intimate, that assistance, from the personal friends of Mr. Ward, to that extent, will be gratefully received. The Secretary will readily take charge of any subscriptions for this object, which may be forwarded to the Mission House, No. 6, Fen-court, Fenchurch-street.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to Dr. Ryland, dated

July 18, 1823.

You have long ere this heard of the death of Brother Ward: his end was honourable to the gospel he professed, but we severely feel his loss. Sister Ward and his two daughters are well. The death of my son Felix was, and still is, much felt by me. He was highly useful in correcting several versions of the scriptures, and getting them through the press. The whole of that, in addition to my former labours, now falls on me; I have also engaged to correct and publish the labours of the late Rev. Mr. Schroeter, who was employed as a Missionary by the Church Missionary Society. His manuscripts consist of materials for a Grammar and Dictionary of the Bhote or Thibet language. The Grammar I must write from his materials, and the interpretations of the words in the Dictionary being in the Italian language, I shall have to translate. My Bengalee Dictionary will take fully another year before it is printed off; and to add to my labours, I received yesterday from Government an appointment to a new office, in addition to that of Professor; viz. that of Translator of the Regulations of the Governor-General in Council into the Bengalee language. I have just received from England information of my being elected a Fellow of the Linnean Society of London, and a member of the Geological Society; and a Diploma, constituting me a corresponding member of the Horticultural Society of London. I bless God, that though nearly sixty-two years of age, I enjoy nearly as good health as I ever did, and get through as much work as ever.

I have reason to think the work of conversion goes on and prevails gra-

dually among the natives. I received a letter from Monghyr* a few weeks ago, giving an account of the baptism of several persons. Sister Chamberlain says, "What happiness would it have given my late husband to have witnessed what I have since seen." A letter received yesterday from Brother Thompson of Delhi, mentions a number of highly encouraging circumstances. One received from my son William, a fortnight ago, informs me that his encouragement lately has been more than for a long time past. Brother Fernandez has baptized nearly twenty persons within the past year; and Brother Fink has baptized some of the Mugs or Arakanese, and soon expects to baptize more.

Schools for the education of native female children have been successful beyond all expectation. There are a great number of large schools in Calcutta, raised by Mrs. Wilson (formerly Miss Cooke). I think we have twelve, or more, at Serampore and its neighbourhood, which are regularly visited by our young ladies every day; and I am happy to see the lively interest they take in this department. At the late festival of drawing the Car of Juggurnath, which, by the bye, ends this day, I think our brethren dispersed 8000 pamphlets in the Bengalee language. Brother Mack was highly gratified by seeing one man mounted on the Car near the wooden horses securing a tract with the utmost care. We trust some of this seed will spring up; at any rate the gospel is more and more known and read among the natives of India.

HOWRAH,

In the Neighbourhood of Calcutta.

Extract of a Letter from Mr. Statham to Mr. Dyer, dated

June, 1823.

THANKS to the Father of mercies, my health has been wonderfully preserved this year; so that I have not been under the necessity of deferring a single service I have had to perform. Our new chapel at Howrah is finished, and was opened on the 27th April. The place is a very neat and commodious one; it has cost altogether about 10,000 rupees—most of which I have the pleasure to say, has been

collected, as a debt of 700 only remains; and if all the subscriptions are collected, we shall have enough, and to spare. How wonderfully we have been blessed in our efforts! Three years ago this place was without a gleam of gospel light, except when any of our brethren came to the house of a friend, and spoke to a few individuals that could be collected together: now we have the happiness of witnessing nearly all the inhabitants assemble on the Lord's-day, to visit the sanctuary! O that the Spirit may breathe on the dry bones, and that it may be said of our new chapel, This and that man was born there!

I am pleased to add, that on consulting one or two of my friends, we have determined to build a Native place of worship on a plan more likely to gain the attendance of the Natives than any yet built; the expense to be defrayed by these individuals. Brother Carey was here the other day to consult with us. May the Lord approve and prosper the work of our hands! I find a greater willingness in the Natives to receive tracts than formerly. I visited a family of Brahmins of high caste some months ago, who would not touch a tract. I left a few at a Banyan's shop close by; by that means they got a sight of them, and the last time I went there (it is about six miles distant,) I was agreeably surprised by an application from them for some tracts, I had plenty—I gave liberally. Last week a boatman called upon me, to whom, about nine months ago, I had given some Gospel Magazines in Bengalee. He had made a voyage up the river to Bankipore; he said his friends there were so interested with the books, they had begged him to bring more: I supplied him. O that these crumbs of bread cast on the waters may be seen many days hence. I to-day have had an interesting conversation with a rich Baboo, which, D. V. shall be related in my next. I have much pleasing duty to perform, in consequence of being Minute Secretary to the Calcutta Bible Association. The Word of Life has been freely dispensed, and many interesting scenes have been developed. I do consider that the friends of Missions may indeed rejoice in present prospects!

MOORSBEDABAD.

SEVERAL Letters have lately reached us from our friend Mr.

* g must always be sounded hard in Indian words.

Sutton, who has been as diligently employed in the Missionary labour, as the state of his health will permit. We are much concerned to add, that the last accounts from him, were much less favourable on this head, than we could wish.

Under date of April 16th, he mentions an interview by a brother Missionary, at one of the large assemblies so common in Bengal.

LAST week I met Mr. William Carey of Cutwa, at a large assembly of natives at Augurdeep, where we found numerous and attentive congregations, who heard with gladness, and received books and tracts with greediness. The dust, noise, and heat of these assemblies, are trying; but the consideration of our having done our utmost to make known the riches of the gospel, is more than a compensation for all our trouble, and indeed I think I may say, that like our late brother Chamberlain, the more I do the better my health is. Brother Carey was mentioning to me several instances of the slow, but yet sure workings of the truth: one old man lately came to Cutwa from Beerboom, and declared his desire to embrace Christ, for he said he had heard the gospel for eighteen years, and had often spoken to his family on the absurdity of idolatry, but as he could not persuade them to follow him, he had determined to give himself up to that religion which he knew to be the only true one. Another instance was also mentioned, brother Carey preaches on the Thursday evenings near the river, and lately several native females sent for one of the native christians, begging to be instructed more about Christ, for they said they had for a long time attended secretly at or near the place where brother Carey preached, in order that they might hear the gospel, but they were afraid to send to bring any one to speak more fully on the subject till then.

A second communication, dated in May, describes another visit to a similar concourse of people, near Berhampore. Before the close of that month, he took another excursion with the same view, of which the following ac-

count is given, under date of July 8th.

My journey in May to the assembly at Jungypore, was both interesting and profitable, and with the assistance of Pran-krishna, the gospel was made known to many. The preaching of Pran-krishna, appeared to please the natives greatly; his illustrations were apt, and such as they could all fully understand! Our method of proceeding was this, namely: We attended early in the morning, and continued till the sun was hot; and afterwards in the evening, till dark. Upon our arrival among the people we took our station in some prominent place, where I first commenced and continued speaking for fifteen or twenty minutes in Bengalee. Pran-krishna then followed for about half an hour, after which we distributed tracts and copies of the scriptures, and proceeded to a second place in the fair, where we did likewise, and so on to a third, and this we continued in the morning and evening for three days.

I have one native inquirer, he was a Musselman, and has thrown away his caste. I cannot say much concerning him at present, he appears desirous of instruction.

During the last week, I had two men at my house, who informed me they had received some tracts from me at several fairs, and they wished for more, as they would be attentively read in the village in which they lived. It would be vain for me to say any thing concerning the progress which the gospel is making in general, through India, for we are liable to so much misconception; but I am often led to hope it is greater than outward appearances would lead us to suppose.

We feel we have very many difficulties to encounter, but greater is he who is for us, than all who can be against us. *The mountain of the Lord's house must be exalted above the hills, and all nations shall flow unto it.*

DIGAH.

Extract of a Letter from Mr. Rowe to Mr. Saffery, dated Digah, April 23, 1823.

OUR native brethren are pretty active in their daily labours of love among their countrymen, but still without any apparent success. The other evening they accompanied me

on a visit to one of our native schools in a neighbouring village. On the way we passed several thrashing floors, on which numbers of oxen were treading out the corn, and numbers of people were employed in separating the chaff from the corn, by winnowing in a high wind. The season, and employments of these labourers, naturally suggested a very important subject on which to commence a conversation, the harvest of the great day. Those present appeared to be greatly interested in the comparison which was drawn between their present employments, and what is to take place in the day of the Lord Jesus. After we had drawn the comparison, and all appeared much interested in the subject, the all-important question was proposed: Shall I then be found among the chaff or the wheat? The question was first put personally to an intelligent brahmun who had taken a leading part in the conversation. He said in reply: "This is a very weighty question, and I confess I am not able to give an answer." We endeavoured to show him what was necessary ere our minds could be satisfied on a point so momentous. When we had closed, the brahmun addressing himself to his countrymen, said: "Brothers! what excellent words these are: these words are truth." I could not help being affected to see a man so near the kingdom of God, and yet, when pressed to receive the truth, shrink back at the consequences; as they related to his temporal concerns.

On another occasion we met with a brahmun of a very different character. Out of this man we could get nothing that was at all rational. He obstinately maintained that he was not a sinner. Being pressed too close respecting the nature of his thoughts and actions, he endeavoured to support his former declaration, by asserting that these referred only to men, and that transgressions against men, were not sins against God. His attention was directed to sins which had an immediate reference to God. This produced no concession. An appeal was made to the bystanders, all of whom gave it against him. He still obstinately persisted in the denial. It was then suggested that he had, at least in part, lost his reason, and he was advised to apply for leave to enter the insane hospital. This mortified him a great deal, so that he gave up his foolish argument, and listened with some attention to what was afterwards said.

The native schools, male and female, are much as usual, except the school for girls at Dinagapore. This has of late declined, but we have not yet been able to ascertain the cause. The children are getting on, all things considered, as well as we can expect. Mrs. Carpenter has four native girls in her school, and she embraces every opportunity that offers, of conversing with native females respecting the gospel.

At the same time Mr. Rowe transmitted an account of the "Lymie Female School," under the charge of Mrs. Rowe, to the friends in that town by whom it is supported, from which we have been favoured with the following extract.

"THERE is a native woman at Dinagapore, who is very persevering amidst many difficulties, in her endeavours to improve her mind. She is what is called a paun Walee, viz. a seller of paun, a spicy hot leaf, much used by the Natives. Herewith you will receive a specimen of her writing. It is a copy of a spelling exercise of words of two syllables, taken from the Hindoo Spelling-book. The book is printed in the Nagree character, and she copies it in the Kythee, which is the character commonly used in writing. Her husband opposed her for some time, and would not allow her even to receive instruction at her own house. During that period she was necessitated to make what improvement she could at short intervals, when her husband was from home on business. At the same time she had a son in one of our Native Schools, and she used frequently to go to the school, under cover of taking sweetmeats to her son, and while there on this ostensible errand, she would get a lesson from the master, and request him to solve any difficulties she met with in her endeavours to learn to read at home in the absence of her husband. He has at length given up his opposition, and allows her to read and write as much as she pleases. It is truly pleasing to see her improvement, though her progress has been rather slow; and more especially so, when it is considered that she has no inducement but her own inclination. Let us hope and pray that hereafter she may obtain that knowledge that shall make her wise unto salvation.

"We have reason to hope that two of our Native school-mistresses are

converted, and we confidently hope that God, in thus blessing them, intends to make them a blessing. These women, and even the paun Walee, who, we fear, is still in heathen darkness, appear to great advantage, contrasted with those who have never attempted to gain instruction. I was much struck with this circumstance while observing the difference between the situation of one of these school-mistresses, who is the wife of our Native brother Hurree Das, and that of one of the neighbours. She appears in her house with all the independence of a European woman, while her neighbour is kept in the greatest degree of servile subjection. The husband of the latter considers himself so immaculate, that if his own wife were to touch the food he was about to eat, it would be rendered unfit for his use; and she is so deplorably ignorant as to think this is in reality the case: yet even this man and woman have consented to let their daughter attend one of our schools. To overcome the prejudices of the Natives, and obtain the object which lies so near our hearts, must be a work of time and perseverance; and God often sees fit to exercise our faith and patience, for the purpose of proving our sincerity. We shall assuredly reap, if we faint not. Indeed we have already seen the fruit of our labour. If we look at detached parts of the work, we shall perhaps feel discouraged at the little which has been apparently effected; but if we take a view of all our efforts combined, we shall be constrained to say God has done great things for us. How many have been stirred up to promote this object, how many Native females are instructed in different parts of this country, what success has already attended these first efforts!—We have reason to bless God and take courage."

COLOMBO. (*Ceylon.*)

A LETTER, lately received from Mr. Chater, conveys the gratifying intelligence of the completion of the important work in which he has been, for several years, engaged, in connexion with two Missionaries of another denomination. "The whole of the Bible is now translated into Singhalese, and an edition of 1000 copies is printed off."

BENCOOLEN.

In the quarterly letter from this station, dated in Jan. 1823, there is a paragraph, which will interest many of our readers, as tending to shew the gradual effects of the establishment of a Malayan press, and as introducing a very favorable specimen of their ethical compositions.

SOME of the Natives seem desirous of employing the press in printing some of their favourite books. Proposals are now in circulation for printing, by subscription, a very popular native work, called "The Crown of all Kings." It is in reality a translation from the Arabic; but it is one of the best books, both in point of style and morality, which the Malays have among them; and it would, we believe, be helping them to advance a step in civilization to print it for them, if a sufficient number of subscribers can be procured. The proposal originated with the natives, and is one of those slight indications of improvement, which we cannot behold without pleasure. That you may form some idea of the kind of morality contained in this work, we will subjoin a few extracts for your perusal.

Extracts from a Malay Book called The Crown of all Kings.

"The vehicle of human life never stops; it is always moving, but man does not know it. Every breath of man is like a step in his journey; every day is like passing a valley; every month is like a mile; and every year is like a league.

"Every breath that is emitted from the body of man, is like a stone broken down from the house of his life; for every breath diminishes the time which he has to live. By another mode of reckoning, every breath is like a step, by which we recede farther from the world, and approach nearer to eternity.

"This world is in truth like a temporary bridge in the road to eternity, and whoever erects a dwelling on this bridge, for the sake of enjoying pleasure, is ignorant and foolish. If a wise man erects a building on this bridge, he considers that he must soon leave it; and he does not encumber himself with ornaments and luxuries; but his mind is set on making preparations for

his journey to another world; a journey which is both long and difficult. He does not wish to load himself with useless burdens, for the more the business of life, the more thought, anxiety, and trouble while he lives, and at death, impatience and regret that he must resign his life, and leave his property to another. If his property has been lawfully obtained, it causes him trouble while he lives, and impatience and regret at death; and if it has been obtained unlawfully, it causes anxiety in this world, grief at the hour of death, and exposes him to punishment in the world to come.

"Some wise men have said: 'This world is like a dream, and all the inhabitants of the world are like persons asleep; and when they awake, they find that nothing remains of all those things about which they have been dreaming.'

"Some wise men have said: 'This world is like lightning; as soon as it is seen it disappears.'

"Some wise men have said: 'This world is like an old woman, profusely ornamented, and arrayed in beautifully coloured garments; seen at a distance her appearance is captivating, and those who do not know her are enamoured with her, but those who know her, despise her.'

"Some wise men have said: 'This world is like an inn on the road, with two doors; those who come to this inn to-day, enter at one door, and to-morrow when they leave, go out at the other.'

(To be continued.)

PADANG.

THE last letters received from Mr. Evans, by the Secretary, were dated in May, 1823, at which time his health continued so delicate as to lead him to fear that he may be under the necessity of taking a voyage, "a remedy," he adds, "which nothing but immediate risk of life would reconcile my mind to."

From this cause, and others to which we have had previous occasion to allude, Mr. Evans's exertions had been, of necessity, confined within narrow limits. The Malays had greatly pained

him by their extreme apathy, and from the Europeans nothing like aid or co-operation was to be looked for. Amidst all these discouraging circumstances, however, he had met with one little incident adapted to sustain and cheer his mind with the hope that he had not been directed thither in vain. We give the account in his own words:

"Soon after our removal from the town we became acquainted with the widow of a respectable European, who, like many of the ladies born here, could speak little but Malay. We used frequently to see her, and were much pleased by the willingness, and sometimes even anxiety, which she manifested to learn more of religion than she knew. A few months after we knew her, she became sick, and was confined to her house, where we frequently went to see her, and I read and talked with her on the best things, with which she always seemed well pleased. As she grew worse, our visits were more frequent, and I sometimes prayed with her, for which she expressed herself thankful. At length it pleased the Lord to call her hence. During the last few days of her life I often called upon her, and conversed with her, and from all I could gather, felt a strong hope that she died in the Lord. Her knowledge was limited indeed, but as far as she knew, her heart seemed rightly disposed. She perceived herself to be a sinner, and professed to hope for mercy only, through the Redeemer, and surely those who trust in him shall never be confounded?"

WE have this morning, (February 19,) been favoured by a friend of Mrs. Evans, with an extract of a letter from her, dated so late as September last, which, we rejoice to perceive, gives a more encouraging statement of affairs at Padang.

THE government permits us to pursue our way without either molesting us, or appearing to give any sanction to our proceedings. Mr. Evans is out most evenings, distributing books and preaching, or rather talking to the people. Last evening I accompanied him: I think he must have had thirty

hearers, they were very attentive, and received some books with much pleasure. Some who had previously received books, will go so far as to say, that what they contain is unquestionably true, but they give no reason when asked—why are not their principles adopted? In general, I fear their remarks are only complimentary. It is a difficult matter to ascertain the real sentiments of a Malay. Mr. E. has lately sent in another petition to the Governor General respecting the schools. The petition is going through the hands of a gentleman, who is expected to return to this place in a few months as Lieutenant Governor. He is now Colonel of the forces, a character with whom we are highly pleased, and from whom we have received many polite attentions. He has promised to exert all his influence and interest on our behalf. We have lately received so many attentions from persons in power, that we cannot help thinking it is all a token for good. I hope it is our earnest wish that every thing may tend for the furtherance of the blessed gospel.

You will be pleased to hear that Mr. Evans a few months since, baptized an English gentleman, which excited a great deal of emotion, though I fear not much interest, for alas! the European inhabitants are for the most part, so much immersed in the concerns of the world, as to leave far behind all thoughts of God, and anxiety for their eternal welfare, &c.

KINGSTON.

WE have the pleasure of announcing the safe arrival of our friends, Messrs. Phillipps and Phillippo, with their wives, at Kingston, on the 21st of Decem-

ber, after a very pleasant and favourable passage of seven weeks. They landed at Port Morant, on the 19th, and were most kindly and hospitably treated by the owner of the estate there. On Saturday they proceeded by water to Port Royal (the wind not being favourable for Kingston,) where they experienced a most cordial welcome from the friend at whose house the ministers from Kingston are accommodated; and on the Sabbath morning, at sunrise, reached Kingston, to the great delight of the numerous friends there.

A subsequent letter from Mr. Phillipps, (dated so lately as the 12th of January,) states, that on the last Sabbath in the year (1823) he commenced his work by baptizing, in the new chapel, one hundred and forty-eight persons, whose characters had previously undergone the strictest scrutiny, and who, we were led to believe, had, through grace, been made pure by the blood of the Lamb. On the same day, an addition of one hundred and one persons was made to the second church, under the care of Mr. Tinson.

Mr. Coultart, whose arrival in England with Mrs. Coultart was noticed in our Number for January, has re-embarked for his important station at Kingston.

Contributions received by the Treasurer of the Baptist Missionary Society, from January 20, to February 20, 1824, not including Individual Subscriptions.

FOR THE MISSION. £ s. d.

North of England, Auxiliary Society, by J. L. Angus, Esq. Treasurer*					
North Shields...	8	15	2½	Broughton	16 7 6
Sunderland	23	15	6	Collections and	
Hamsterley	7	8	0	Donations in the	
Rowley.....	3	3	0	Eastern Dis-	
Hindley	3	0	8	trict of this So-	
Newcastle	13	2	0	ciety, by Mr.	
Do. by Miss Angus	18	0	0	J. A. Haldane...	117 1 11½
Do. Juvenile ...	8	1	4		226 2 7
Maryport	7	7	5		

* A portion of the above sums is placed to the Translation fund as directed.

	£	s.	d.
Burdley, Collection, &c. by Rev. G. Brooks.....	3	0	0
Eltham, Missionary Box, by Mr. J. Williams	1	0	0
Montrose, Society for Mission, Schools and Tracts, by Mr. Dow	10	0	0
Western Association, South Wales, by Rev. D. Evans	30	0	0
Hull and East Riding, Auxiliary Society, by John Thornton, Esq.*			
Hull	88	4	6
Cottingham	5	0	0
Bishop Burton	6	10	11
Driffield	3	0	0
Beverley	22	1	8
	124	17	1
Previously Acknowledged	100	0	0
	24	17	1
East Dereham, Collection and Subscriptions by Rev. J. Williams	17	7	6
Hemel Hempsted, Penny Society, Half Year	10	0	4
Missionary Box	0	9	6
	10	9	10
Kent, Auxiliary Society,			
Margate, Collection, &c. by Rev. G. Atkinson	22	5	8
Sundry Friends by Ditto	15	9	0
Edinburgh, Auxiliary Missionary Society, by Mr. Yule	20	0	0
Shoe Lane, Auxiliary Society, by Rev. J. Elvey	10	5	0
Leicester, &c. by Mr. John Carryer:			
Collections, by Rev. R. Hall	51	17	0
Penny Society	45	15	7
Independent Church, <i>Lutterworth</i>	4	0	0
Donations and Subscriptions	9	7	0
	110	19	7
Worsted, Collection and Penny Society, by Rev. Richard Clark	14	15	6
Diss, (Norfolk) Annual Subscriptions, &c. by Mrs. Ward	9	3	8
Ingham, Collection and Penny Society, by Rev. J. Kinghorn ..	12	8	0
Norwich, Sundries, by Ditto	21	12	0
Dartmouth, Auxiliary Society, by Mr. Larwell	6	13	4
Olney, Subscriptions, by Mr. Wilson ..	6	0	0
Reading, Collection and Subscriptions, by Rev. J. H. Hinton ..	97	0	0
Loughton, Missionary Association and Subscriptions, by Rev. S. Brawn	7	15	7

TRANSLATIONS.

Robert Haldane, Esq. of <i>Auchingray</i> , by Rev. C. Anderson ...	100	0	0
Perthshire, Bible Society, by Ditto	50	0	0
E. by Mr. Burls	5	0	0

FEMALE EDUCATION.

Rye, (Sussex), Friends, by Rev. A. Smith	5	0	0
Birmingham, Young Ladies, by Rev. J. Morgan	23	17	0

TO CORRESPONDENTS.

THE thanks of the Committee are presented to Mrs. Davis, of Reading, for a parcel of Magazines, and other Books.

An unknown friend has left at the Mission House, Two Seals, &c. for the benefit of the Society, for which he will accept thanks. The Secretary, however, begs to remark, that it would be better for individuals, intending to devote articles of this description to the cause, to dispose of them *themselves*, as he is apprehensive the donors may be disappointed in the amount obtained for them.

Our friend at Rochester is informed that the remittance of £17:7:6, on account of the Chatham Juvenile Society, by Mr. Charles Davies, Jun. Treasurer, has been duly received.

* A portion of the above sums is placed to the Translation fund as directed.